

THE
BIBLE STUDENTS'
CYCLOPÆDIA

L. U. SNEAD

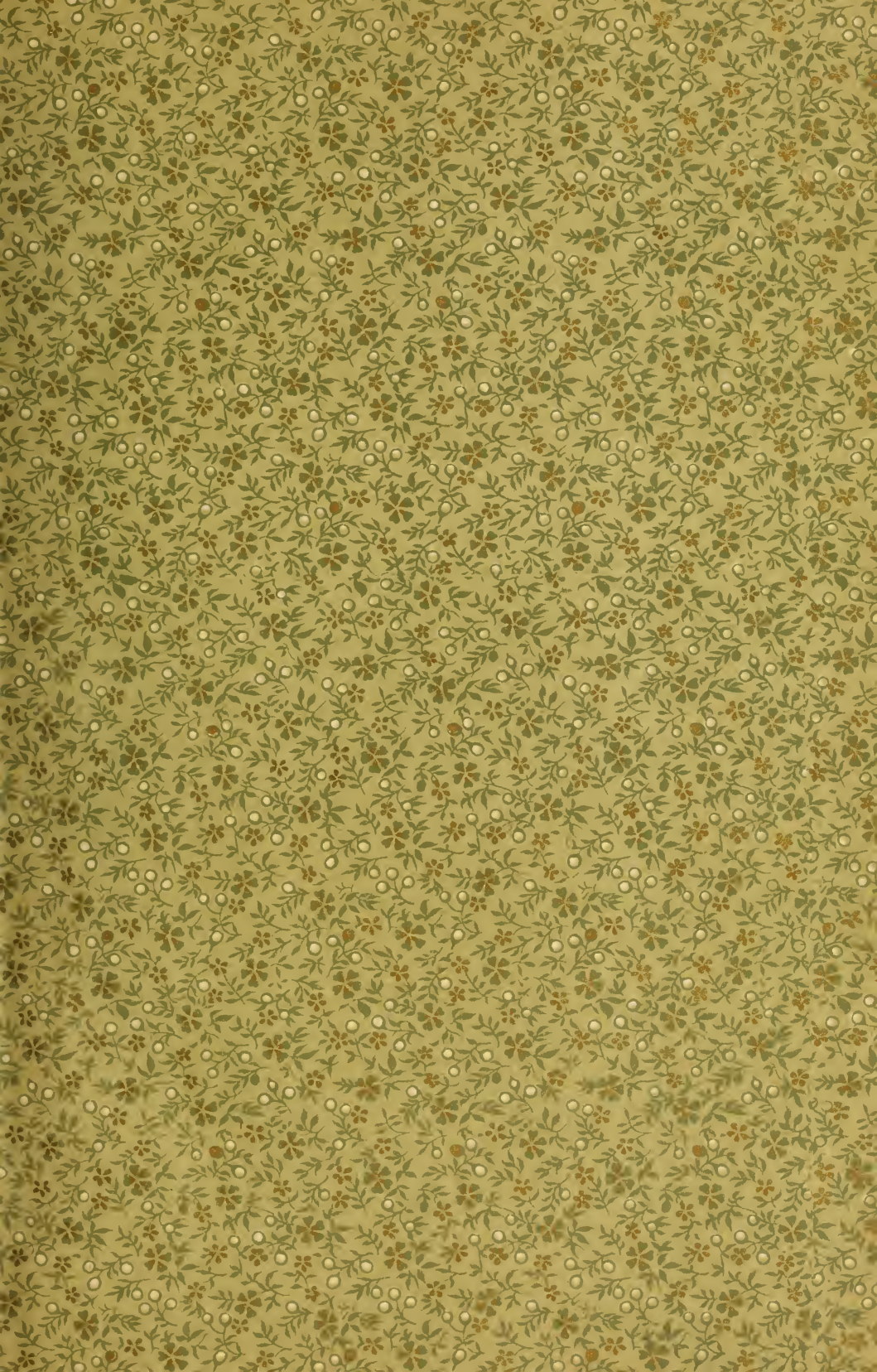
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JESUS KNOCKING AT THE DOOR.

“The Light of the World is Jesus.”

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—*Rev. 3:20.*

THE BIBLE STUDENTS' CYCLOPÆDIA

OR

BIBLE MARKING AND READING
RAPID SYSTEM OF MEMORIZING BIBLICAL FACTS
TREASURY FOR THE HOME CIRCLE
IN PROSE AND VERSE

BY

L. U. SNEAD.

*The entrance of Thy words giveth light.—Psalm 119: 130.
Launch out into the deep, and let down your nets for a draught.*

—St. Luke 5: 4.

*If my hand were better skilled to wield
The Artist's pencil than the Poet's pen,
'T would be my life's task to produce a work
That should make every heart grow soft with tears.*

—Holmes.

Consecrated to Helping Young Men and Women
Struggling for an Education.

L. U. SNEAD & SONS, PUBLISHERS.
UPLAND, INDIANA.

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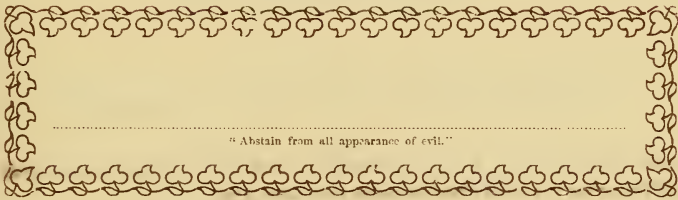
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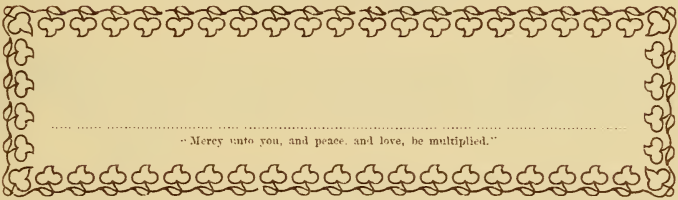
Presentation.

— TO —



“Abstain from all appearance of evil.”

— FROM —



“Mercy unto you, and peace, and love, be multiplied.”



.....190.....



*Call upon me, and I will answer thee, and show thee great and mighty
(hidden) things, which thou knowest not.—Jer. 33:3.*

INTRODUCTION.

“THE BIBLE STUDENTS’ CYCLOPÆDIA.”

OR

“BIBLE MARKING AND READING.”

“RAPID SYSTEM OF MEMORIZING BIBLICAL FACTS”

“TREASURY FOR THE HOME CIRCLE,

IN PROSE AND VERSE.”

THESE terms form the title page and sufficiently express the scope and aim of the present beautifully illustrated volume.

It has been the constant endeavor of both publishers and editor to reach a high standard of excellence and to make this work of practical value.

It is believed that it contains vastly more than any other publication of like size and price. It has been prepared at great expense and labor, to meet a want felt in every home, for a Bible work that shall be for every day use, a source of constant instruction, pleasant entertainment and permanent good; that will cheer the solitary hours and charm the family circle. A rapid system of obtaining a large amount of knowledge of important persons, places and events of Bible history.

A topical classification of the Bible for waking up the will and aiding the memory.

Our Bible Memory System contains over ONE THOUSAND QUESTIONS on history, biography, geography and chronology, and has been endorsed by over five hundred college presidents, ministers and teachers, and is now printed in book form to be used by the ministers, Sunday-school superintendents, teachers, Young People's and Y. M. C. A. societies, the home circle and the individual.

Besides the Bible Marking and Reading and Complete Memory System of Biblical Facts, it contains the Historical Life of Christ and the Apostles; Life of Jesus and Ministry of the Holy Spirit in words of Scripture; Special Prayers mentioned in the Bible; The Parables of Jesus; The Miracles of Christ; The Discourses of Jesus; Parables Recorded in the Old Testament; Remarkable Mountains and Hills; A Dictionary of Scripture Proper Names Diacritically Marked; A General Index; Five Beautiful Colored Maps; and two hundred Chapters of Pure Gold; Selah; Jesus is Coming; Her Mother's Ear; Write Them a Letter Tonight; The Old Harp; Water-Mill; Also, the Beautiful Story of Ruth, and other poems; Choice Sayings, and Helps for Everyday Life, thus forming a "Treasury for the Home Circle, in Prose and Verse."

You will find purity throughout in this book and its especial fitness for the Home.

Do you know, parents, that a book may decide a man's destiny for good or evil? The book your boy or girl read yesterday may have decided them for time and for eternity.

Who can exaggerate the power of a good book? Benjamin Franklin said that his reading in childhood of Cotton Mather's "Essay to Do Good," gave him holy aspirations for all the rest of his life.

The Bible is the Chart of Life and may be made more intensely interesting than any romance in the world. But alas! for the influence of a bad book.

Four boys, from sixteen to nineteen years of age and from well-to-do families, read the life of a highwayman and train robber. They resolved to imitate his life; by so doing they wrecked a passenger train causing the death of several parties. They were arrested. Before the trial one died in jail with a broken heart, the other three were imprisoned, one for life and two for forty years each.

Why are fifty per cent of the criminals in our jails and penitentiaries today under twenty-one years of age? Many of them from thirteen to seventeen. Bad books and bad newspapers blighted body, mind and soul.

Dear parents, look well to what your children read. "Oh!" says some one, "I am a business man, and I have no time to examine what my children read. I have no time to inspect the books that come into my household."

Better take the time, and make your children heart companions and see what they read. In the presence of God I warn you of the fact that every dollar you accumulate and do not use to build a pure, substantial character in your children, will be a curse instead of a blessing. You cannot restore elasticity to the iron bar once overstrained; return the down to the peach, or erase the scar from the healed wound. Alas! the influence of a bad book may smirch the imagination for a life-time and rankle in the memory with hell-like pangs.

John Angel James, than whom England never had a holier Minister, stood in his pulpit at Birmingham, and said: "Twenty-five years ago a lad loaned me an infamous book. He would loan it only fifteen minutes, and then I gave it back; but that book has haunted me like a spectre ever since. I have in agony of soul, on my knees before God, prayed that He would obliterate from my soul the memory of it; but I shall carry the damage of it until the day of my death."

Our object is to produce a book of superior excellence. The paper is firm and durable; and the book throughout elegantly finished. In matter of binding, materials have been selected with reference to durability and elegant appearance,

while the workmanship is of the best style. The illustrations form an artistic commentary on the choice subject-matter, and give a charming effect to the entire work. In view of the special fitness of "The Bible Students' Cyclopædia" as a gift book, a beautiful presentation plate is inserted. Also, a complete system of indexing, giving ready access to the contents of the work.

Dedicated to Christian young men and women struggling for an education.

And now it is presented to the consideration of an appreciative public.

THE AUTHOR.

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GOD'S BEST.

God has His best things for the few
That dare to stand the test ;
God has His second choice for those
Who will not have His best.

It is not always open ill
That risks the Promised Rest ;
The better, often, is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest ;
'Tis not Thy blessing, Lord, I seek,
I want Thy very best.

And others make the highest choice,
But when by trials pressed,
They shrink, they yield, they shun the cross,
And so they lose the best.

I want, in this short life of mine,
As much as can be pressed
Of service true for God and man ;
Help me to be my best.

I want to stand when Christ appears
In spotless raiment dressed ;
Numbered among His hidden ones,
His holiest and best.

I want among the victor throng
To have my name confessed ;
And hear my Master say at last,
" Well done ; you did your best."

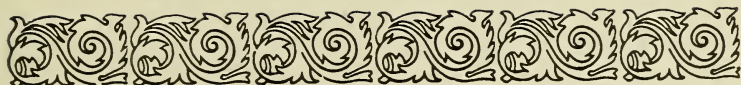
Give me, O Lord, Thy highest choice ;
Let others take the rest ;
Their *good things* have no charm for me,
For I have got *Thy* best. —A. B. S.



CHERUBS.

SIR JOSHUA REYNOLDS.

GOD says if you obey Him, He will make your life "as the days of heaven upon the earth:" Filled with joy and with the Holy Spirit.—*Acts 13:52.*



BIBLE MARKING AND READING.

THE VOICE.

STAND thou still awhile that I may shew thee the Word of God.—I Sam. 9:27.

Consider how great things He hath done for you.—I Sam. 12:24.

Are the consolations of God small with thee?—Job 15:11.

When he giveth quietness, who then can make trouble?—Job 34:29.

The Lord shall give thee rest from thy sorrow and from thy fear.—Isa. 14:3.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5:6.

There hath not failed one word of all His good promises.—I Kings 8:56.

Hear the words of the Lord your God.—Joshua 3:9.

Blessed are all they that put their *trust* in *Him*.—Psalms 2:12.

ALL are YOURS, and YE are CHRIST'S.—I Cor. 3:22, 23.

BENEDICTUS.

The Lord bless thee and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace.—Num. 6: 24, 25, 26.

THE BIBLE NEGLECTED.

IT is better to hear God rather than man. I believe we are living in a day when the Bible is neglected, although we are living in a land of Bibles. The Psalmist said it was hidden in his heart. Some one has remarked that it was a *good thing* in a *good place* for a *good purpose*. Now, I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot make use of him, for there is not much for the Holy Spirit to work upon. We must have the Word itself, which is sharper than any two-edged sword. The reason why some people have such bitter experience is, they try to overcome the devil by their feelings and experiences. We cannot overcome Satan with our feelings. Christ overcame Satan by the Word. He simply said: "It is written;" and a second time, "It is written;" and Satan came and tried to misquote the Scripture, but Christ said again, "It is written;" and that was the arrow that shot right into him and drove him away. The devil does not care a bit about our feelings. He can play on our feelings just as a man can on a harp. He can make our feelings good or bad; he can take us up on the mountain, or down into the valley: and we can only vanquish him by the Word, which is the sword of the Spirit." —D. L. MOODY. "How to study the Bible." *Fleming Revell Co., Chicago.*

STUDY TO FEED, RATHER THAN DAZZLE.

ANY coward can admire and praise Jesus Christ, but it takes a hero to follow Him. We cannot move the world if we let it move us, therefore, *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*—II Tim. 2:15.

If the people be hungry, it is better to feed them than to dazzle them; even though you may be able to do it with the sheen of diamonds.

Dash jewels to stones rather than miss your mark. With a Bible full of promises, and a God full of delight to see you "Divinely confident and bold" to claim them, what is there to hold you back?

God would have you holy. Meet God in His purposes. "Take time to be holy." Oh, how He rejoices over holy souls to do them good.

Grace has oceans unexplored; a fulness unexhausted and untried. Why should not the reader be the one to fathom some new deeps of God?

BIBLE MARKING AND READING.

HAVE a good Bible, bourgeois type, marginal references, well bound, silk sewed, calf lined, printed on paper that will stand ink.

One, with Concordance in back and self-pronouncing, is best.

Mark the first page with your name and your life chapter or text, and add your birthday chapters or texts as milestones in the journey of life.

It is a splendid practice for each one in the home circle who can, to memorize a birthday chapter for each one's birthday, and on that day to recite it from memory, and write *over* the chapter, the name and the milestone of life. For instance: "Mabel's ninth milestone." Prov. 3rd chapter.

Select the chapters long enough ahead to allow plenty of time for *all* to commit them *thoroughly*. Try memorizing God's Word each week. The Holy Spirit can increase our capacity to take in, and strengthen our memories to hold the Word of Life.

I will commune with thee from above the mercy seat.—Exodus 25:22.

And truly our fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

It is so blessed to memorize the Word. Begin with John 14th chapter and follow with the 15th, 16th and 17th. The whole of the Epistle of John, Matthew 5th and 6th. Proverbs

3rd. Psalms 23, 24, 27, 32, 37, 51, 91. Joshua 1st and many others. Make a memoranda of your conversion as an epoch that will be celebrated in eternity; but, remember, that to remain a babe is to become a dwarf, and fail to attain the end for which you were born.

Therefore you *must* grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—II Peter 3:18.

But you will only *grow* as you “search (ransack) the Scriptures.” Eat the Word. *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.*—Jer. 15:16.

I have esteemed the words of His mouth more than my necessary food.—Job 23:12.

Jesus very clearly and distinctly marks a supreme condition of soul-health; and of a state of receptivity where He can put His hands upon you to utilize you for His glory, in St. John 8:31, 32.

“Then said Jesus to those Jews which believed on Him.

“If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you *free*.

MARK THE DATES OF GREAT SPIRITUAL

BLESSINGS.

IF some earnest prayer is divinely answered note it with a reference to the promise which brought the blessing. Some old Scotchman has said: “There are 31,000 promises in the Bible.”

They stand out clean-cut and well-defined and mean just what they say.

But many when they read begin to pare down the essential elements of these precious promises, and say they do not quite mean what the words indicate. Beloved, they are true; *trust them*.

BELIEF AND TRUST.

THERE is a difference between belief and trust which we do not always recognize. The former is a simple assent to what we are willing to admit as a fact; while the latter involves a complete committal of ourselves to the truth of the fact, even though it seems to put us in peril to do so.

A party of visitors at the national mint were told by a workman in the smelting works that if the hand be dipped in water a ladle full of the molten metal could be poured over the palm without burning it. A gentleman and his wife heard the strange statement.

"Perhaps you would like to try it?" said the workman.

"No, thank you," said the gentleman shrinking back. "I prefer to take your word for it." Turning to the lady the workman said:

"Would you like to make the experiment, madam?"

"Certainly," she replied; and suiting the action to the word, she removed her glove, turned back her sleeve, and thrust her hand into a bucket of water; then she calmly held it out while the liquid metal was poured over it.

Turning to the gentleman, the workman quietly said:

"You, sir, it may be, believed; but your wife trusted."

We believe God's promises; do we trust them?

DIFFERENT COLORED INKS.

HAVE a plan for marking your Bible, but however simple, have one. Be original and aim at quality more than quantity. Take time to select wisely and mark carefully, and your Bible will become "Sweeter than honey and the honey-comb," and "More to be desired than gold, yea, than much fine gold." A companion for usefulness that will be priceless.

1ST. RED. *Salvation*. Wherever the word *salvation*, *blood* or *Christ* is mentioned, put a neat little cross in red ink, on margin opposite verse. That means that Jesus went all the way to Calvary and shed His blood for *you*. Make this marvelous fact stand out more prominent by marking a *perpendicular line* at the *beginning* and *end* of the *verse* with *red ink*.

2ND. YELLOW. *The Holy Spirit*. Wherever the Holy Spirit, or Holy Ghost, is spoken of, mark a *perpendicular line* at the *beginning* and *end* of the *verse* with *yellow ink*, or put H. S. on margin, *opposite verse* in *yellow*. The Holy Spirit is the Executive of the Godhead, the Representative of the Father and the Son; The Illuminator of the Word; The

Revealer of Jesus ; Reminder. John 14: 26. Not an influence or an emanation from the Father and the Son, but a Person.

3RD. VIOLET. *Service.* Deut. 10: 12 ; Luke 1 : 74, 75, and many others. Mark a perpendicular line at the *beginning* and *end of verse* or put a capital S. on margin opposite verse in *violet ink*.

4TH. BLUE. *Divine Healing.* Exodus 15: 26: Matt. 8: 17; James 5: 13, 14, 15, and others. Mark the *beginning* and *end of verse*, with *perpendicular line*, or put initials D. H. on margin opposite in *blue ink*.

5TH. GREEN. *Second Coming.* I Thess. 4: 16, 17, 18; Rev. 22: 12, 20. There are hundreds of passages like these that refer to the *fact* that Jesus is coming again. See Bible reading, "JESUS IS COMING."

Interline the verses, or opposite on margin put S. C. in *green ink*.

6TH. BLACK. *Condemnation.* Rom. 8: 3, and many others. Make a *perpendicular line* at the *beginning* and *end of verse* in *black ink*, or opposite on margin put the letter C.

7TH. PURPLE. Use *purple* for the promises by putting a *perpendicular line* at the *beginning* and *end of verse*, and also, for general marking on margin and blank paper, etc.

Be choice in marking your Bible. Don't mark it too much, so it will detract from the Word itself.

But mark the great events of your life in your Bible so you can turn to them at any moment to reassure your mind that the promises are true, and that the Bible, the Holy Spirit, and the Providences of God are the most reliable basis of faith in the world. And if we *faithfully* and *prayerfully* follow these, we will not go contrary to the will of God.

BLANK PAGES.

GET a few sheets of onion skin paper and paste some leaves neatly here and there through your Bible. Now and then a stanza of some hymn will be so blessed to you that you will want to copy it. And on these blank pages you can make a note of good illustrations.

If you do not pin down good things they will leave you.

These blank pages are excellent for outlining a few choice Bible readings, etc., and with your Bible as a constant companion at all services they will be of inestimable value.

Put your own name on margin along side of the most precious promises. This makes them more personal—so real.

Make a personal application as you search the Word. For instance: Write on margin, over *II Cor. 9:6, 7, 8*, and connect to verses with a fine line, the words, *A Personal Application*.

And on margin *Psalms 139: 23, 24*, write *A Personal Search. The Soul's Search-Warrant*. That means to search *me*, O God! not my neighbor, not my brother, not my sister, but *me*.

If we read the Bible by the aid of the Holy Spirit this way how soon it would become a revealed and not a *sealed* book. It would become of inestimable value, priceless.

TITLE CHAPTERS.

WE need some system by which to locate important chapters and verses. Write the title at the beginning of each chapter.

Over *St. John, 3d chapter*, write "New Birth Chapter."

Over *Isaiah 12th*, Convert's Chapter, and over *Joshua 1st*, Courage Chapter, and so on until each chapter is well marked. See "Chapters of Pure Gold." When you hear a sermon or Bible reading, and some good thoughts strike you forcibly, mark the text and by its side on margin put the seed thoughts. When it strikes your eye again it will come back as fresh as when delivered.

INK, PEN AND RULER.

PREPARE yourself with seven different colored inks and seven fine tracing pens, with holders, and a little ruler. With such an outfit you will be ready to mark your Bible neatly and intelligently so that it will become more impressive and valuable as the years go by.

If you are a parent or Sunday-school teacher you can much more deeply interest your children, or scholars, in Bible study by marking *their* Bibles and by teaching them how to mark their own. *Interested* parents will have *interested* children. *Interested* Sunday-school teachers will have *interested* scholars. Let us wake up and sober up, *I Thess. 5:6; Jer. 33:3; Ruth 2:12.*

MARKED ENVELOPES.

GET a dozen or so of large envelopes with strings attached, like those used by lawyers and others for filing documents. On one write the word Love, on others Faith, Prayer, Obedience, Consecration, Holy Spirit, Second Coming, Divine Healing, etc., etc.

Now when reading, if some quotation or illustration impresses you on any of these subjects, clip it out of the paper, or make a note of it on a slip of paper, and place in envelope, under proper head, and when you are preparing a Bible reading on these subjects, you will find your selections of great value. Try it.

VERSES.

THE Bible is the most helpful of all books. It meets every phase of human life. Well did the Psalmist say, *Thy Word is a lamp unto my feet, and a light unto my path.—Psalm 119: 105.* It clearly exhibits a prepared salvation. "It contains food for the hungry, living water for the thirsty, a home for the alien, a friend for the forsaken, aid for the helpless, strength for the weak, encouragement for the discouraged, joy for the sorrowing, peace for the troubled, consolation for the bereaved and eternal life for all who believe."

Mark passages that will help you in dealing with inquirers of every kind.

For instance :—

THE GREAT INVITATION.

Revelation 22: 17. Matt. 11: 28.

DON'T KNOW HOW TO COME TO CHRIST. THEY MUST RECEIVE
A PERSON, NOT A CREED.

St. John 1: 12.

SAY THEY CAN'T BELIEVE.

St. John 7: 17.

THEY MUST COME.

St. John 6: 37. Isaiah 55: 1.

DON'T KNOW HOW TO COME TO CHRIST.

They must take a *gift*. Psalm 116: 13. Rom. 6: 23.
Rev. 22: 17.

DON'T KNOW HOW TO COME TO CHRIST.

They must *trust*. Psalm 34: 8.

THE "BELIEVINGS" OF JOHN.

Don't know how to come to Christ. They must *believe*.
To persuade a man that Christ is the Son of God take him
through the Gospel of John. John 3: 15, 16, 18 and 36. Also
5: 24 and 6: 40, 47.

TO BELIEVE IS TO "HAVE."

St. John 3: 15, 16.

THINK THEMSELVES TOO GREAT SINNERS.

They are under deep conviction. Isa. 1: 18; 53: 4, 5;
43: 25; 44: 22. Rom. 10: 6. Matt. 18: 11; 9: 12. I Peter 2: 24.

NOT DEEPLY CONVICTED OF SIN.

Isa. 1: 5, 6, and 53: 6. I John 1: 10. Rom. 3: 10, 12-23.

CAN'T FORGIVE.

Matt. 6: 15; 18: 23-35. Luke 6: 37. Eph 4: 32. Gal.
5: 22, 23.

ENTERTAINING FALSE HOPES.

Gal. 2:16. Rom. 3:19, 20. Gal. 3:10. Jas. 2:7, 8.
 Matt. 22:37, 38; 5:20. Luke 18:10-14; 16:15. I Sam. 16:
 7. Heb. 10:28, 29.

THE HOPE THAT ALL WILL BE SAVED. "GOD IS TOO GOOD TO
 DAM ANY ONE."

Rom. 2:4, 5. St. John 8:21, 24:3:36. II Peter 3:9-11.
 Ezek. 33:11. II Peter 2:4-6, 9. Luke 3:13.

WE SHOULD BUILD OUR HOPE NOT BY WHAT WE FEEL BUT ON
 GOD'S WORD.

Prov. 14:12. St. John 3:36. Luke 18:9-14. Josh. 1:
 8. St. John 8:31, 32.

FOR THE DANGER OF DELAY.

Prov. 1:24, 28. Psalms 9:17. II Peter 2:9.

DANGER OF POSTPONING A DECISION.

Isaiah 44:6. Prov. 27:1; 29:1. Matt. 24:44; 25:
 10-13. Luke 12:19, 20. I Kings 18:21. James 4:13, 14.
 Luke 13:24, 25. St. John 12:35. Heb. 3:15. Eccl. 12:1.

CHRISTIANS ARE SO INCONSISTENT.

Rom. 14:12; 2:1-5. Matt. 7:1-5.

GRACE FOR THE WEAKEST.

II Cor. 12:9, 10. Phil. 4:13. I Cor. 10:13.

NEED NOT FAIL.

Luke 22:31, 32. Rom. 8:3, 4. Psalm 119:11. I John
 5:4. I Peter 5:6-10. *See Revised Version.*

DO NOT FEAR PERSECUTION.

II Tim. 3:12. Matt. 5:10-12. Mark 8:35-38. Rom.
 8:18. Acts 14:22. II Tim. 2:12. Heb. 12:2, 3.

"DON'T BE AFRAID OF LOSS TO BECOME A CHRISTIAN."

Mark 8:36. Matt. 6:33.

THE DEVIL WILL TRY TO MAKE YOU BELIEVE THERE IS TOO
MUCH TO GIVE UP.

Mark 8:36. Ps. 84:11. Rom. 8:32. I John 2:15-17.
Heb. 11:24-26.

AFRAID OF LOSING THEIR COMPANIONS.

Prov. 13:20. Psalms 1:1, 2. I John 1:3. James 4:4.

FOR TIME TO BE SAVED.

II Cor. 6:2. Heb. 3:7.

REAP WHAT WE SOW.

Gal. 6:7, 8. Be wise! Seed time and harvest will come.

SOWING TO THE FLESH.

Rom. 13:13. Gal. 5:19, 20, 21. "The works of night are enumerated in pairs: 1st—Sensuality in the form of eating and drinking; then impurity, those of beastial libertinism and wanton lightness; finally, the passions which break out either in personal disputes (jealousy) or party quarrels."—*Godet's Com.* "The three particulars adduced stand in the eternal connection of cause and effect."—*Myers.*

SOWING TO THE SPIRIT.

Gal. 5:22, 23, 24, 25, 26. The end: Life everlasting.

GO AWAY TRUSTING AND COME BACK DOUBTING.

They have neglected to confess Christ. Matt. 10:32. Rom. 10:9, 10. Luke 6:45.

AS THE HEART IS THE LIFE WILL BE.

Prov. 4:23. Matt. 6:21 and 12:34, 35, 36, 37.

THE CARELESS BACKSLIDERS.

Jeremiah 2:5, 13, 19, 27, 32. I Kings 11:9. Prov. 14:14. The Lord was angry. Divine anger as presented in the Bible is no sudden outburst of passion, no low and hateful notion of revenge, as human anger often is. It is rather the deep eternal antagonism of holiness to sin, of truth to error, of right to wrong. I Kings 11:9.

BACKSLIDERS WHO WISH TO COME BACK TO THE LORD.

Jeremiah 3:12, 13, 22. I John 1:9; 2:12. II Chron. 15:4. Hosea 14:1, 2, 4.

EXAMPLES OF BACKSLIDERS RECLAIMED.

David, Peter, Thomas, and all the disciples.

WILL TRY TO BE SAVED.

Rom. 4:5. It's not by trying. As long as you are trying to believe you are disbelieving. Quit that. Cease trying. Get the consent of your will to let sin go. I John 3:19, 20-22. It is a mental and actual renunciation and forsaking of all you know to be wrong. We cannot explain the philosophy, but you know that you cannot deceive God; and as long as He knows that you know, that you are not honest with Him, and your soul, and you are holding on to any known or suspected form of sin, you cannot believe He Saves you. Let the "shoreline go," and the aptitude of your soul will go out to God, and you can then believe; believe and receive, Jesus the Mighty to save.

"Long my yearning heart was trying,
To enjoy this perfect rest;
But I gave all trying over:
Simply trusting I was blessed. "

FOR CONTRASTS IN CONVERSIONS.

Acts 16th chapter, Lydia and the Jailer. Acts 8th chapter, the Eunuch. Acts 10th, the Centurion.

ARE AFRAID THEY WILL FALL.

Isa. 44:10, 13. Col. 3:3, 4. II Tim. 1:12. Rom. 8:35, 36, 37, 38, 39. Here we see the fact clearly revealed that no power on earth or in hell can make a man tone down in his religious life, or backslide, *only* as he *wills*. May God fix this thought in your soul forever.

HAVING RECEIVED CHRIST. HOW TO WALK IN HIM?

BY FAITH.

Col. 2:6, 7. I Thess. 4:1. I Cor. 11:23. "As (since) ye have received Christ,"—"walk in Him,"—be steadfast. Have heart loyalty. Christ was communicated to them as the element of life. The fact:—We *must* walk. How? By faith. Poverty of faith will never bring about true establishment.

WHAT IS WALKING IN THE LIGHT?

A progressive work. A step at a time. A natural, regular, forward movement.—I John 2:6; 1:7.

"NO DARKNESS AT ALL," TO ONE "HID WITH
CHRIST IN GOD."

I John 1:5. St. John 8:12.

NO NIGHT.

"There is no night for one with perfect trust,
Just one long day;
E'en though trials come, as come they must
Along life's way,
The sun shines on with pulsing glow the same,
And undimmed light,
Shadows fall, but darkness hath no name—
There is no night "

"SANCTIFIED THROUGH THE TRUTH," is to be separated from sin.—II Cor. 6:16, 17, 18.—Rom. 12:2.

Dedicated to God.—Rom. 12:1.

Filled with the Holy Ghost.—Acts 2:4; 13:52.

A TRUE CHRISTIAN IS NOT OF THE WORLD.

St. John 15: 18, 19 ; 17: 15, 16, 17, 18, 19, 20, 21, 23. A Christian does not belong to the world, but belongs to the new creation. God has taken him out of the old and put him in the new, and therefore he keepeth himself from the world. "His *power* is in his separateness from the world, not in his affiliation with it."

"FRUIT OF RIGHTEOUSNESS" IS NOT IN THEM THAT MAKE TROUBLE, CONTENTION, STRIFE, BICKERING.

James 3: 10-18. Rom. 12: 9. I Peter 1: 22 ; 2: 1-3. I John 3: 18. Prov. 11: 18. Matt. 5: 9. Phil. 1: 11.

VERSES FOR THOSE WHO LACK ASSURANCE.

I John 5: 13. St. John 1: 12 ; 3: 36 ; 5: 24. Acts 13: 39. I John 5: 11, 12. St. John 8: 12. Isa. 55: 7.

"IF ANY LACK WISDOM."

James 1: 5.

A RECIPE FOR ALL TROUBLE.

Phil. 4: 6, 7. St. John 14: 27. Col. 3: 15.

THE CHRISTIAN LIFE IS ONE OF PEACE.

Matt. 11: 28, 29, 30. Prov. 3: 17. St. John 14: 27. Isaiah 26: 3, 4. Prov. 16: 7.

FOR CHRISTIANS WHO ARE UNDERGOING PERSECUTIONS.

Matt. 5: 10-12. I Peter 4: 12-14 ; 4: 16 ; 2: 21, 23 ; 3: 17, 18. II Tim. 3: 12.

ONE THING NEVER FAILS.

The Lord's promise.—Deut. 2: 7. Joshua 23: 14.



JESUS is lovely, and He makes every heart lovely, where he abides.
When He is enthroned within, a solar light—angelic glory—beams
from the Christian's face.

THERE ARE SO MANY THINGS IN THE BIBLE WHICH I CANNOT UNDERSTAND.

TWO ladies came to Rev. Sam. Jones, the Southern evangelist, and said to him: "Mr. Jones, there are so many things in the Bible which we cannot understand," and they were troubled.

Mr. Jones replied in his unique way: "Ladies, you haven't as good sense as my cow down in Georgia. We have to feed her on hay, and there are a good many briars in it, but she has sense enough to eat the hay and leave the briars alone. The Bible is full of good hay, enough to save your souls, eat it and let the briars be."

See I Cor. 2: 14. Rom. 11: 33. I Cor. 13: 11, 12. Psalm 119: 18. II Peter 3: 16-18.

IN DOUBTING CASTLE.

THE whole of John's first Epistle was written for the professing Christian who has no liberty, and is in doubting castle.—I John 5: 13; 3: 2, 14, 24.

A PREPARED SALVATION.

"The Christian's Secret of a Happy Life," or a Seven-fold Blessing.

1ST. "MY PEACE." The peace of Jesus.—St. John 14: 27 The peace that is the opposite of fever, worry or fret, opposite of strife. The peace that enabled Jesus to be composed when scourged, spat upon, derided, mocked, and when nailed to the cross He could ask for His enemies, "Father, forgive them for they know not what they do," (Luke 23: 34) is to be your peace.—Isaiah 26: 3, 4; 57: 19, 20, 21.

2ND. "MY LOVE." The love of Jesus.—St. John 15: 10. The word "abide" means to "live." Verse 9. The measure of the Father's love to the Son is the measure of the Father's love to us, and also the Son's love to us, and ought to be the measure of our love one to another.—A new com-

mandment I give unto you.—St. John 13: 34. If there is any strife anywhere, sin is at the bottom of it. Sin is disintegrating. Love is cohesive; you can't separate the Jesus love. When can we have this love? In this world.—I John 4: 17. When it is incarnated in us and crystalized into perfection we will be seeking to "lift up the fallen and rescue the perishing." For one idea embraced Jesus in life and in death that was the salvation of the race.—St. John 3: 16.

3RD. "MY JOY."—St. John 15: 11. Psalm 5: 11.

The same joy that Jesus had in doing good and winning souls is to be your experience.

He tells you that you may become so charmed with the life of Jesus, and have such a holy ambition to be endowed, imbued and infilled with the blessed, personal Holy Spirit, the abiding Comforter, that you will be "joyful." "Have fulness of joy." When worldliness is displaced, what a vacuum is thus opened for the intruding Spirit.

4TH. "MY GRACE."—II Cor. 12: 9; 9: 8.

Unmerited favor. At a price less than the cost of a pin. "Without money and without price." The grace of Jesus, that sustained Him, the *very* same grace is to sustain *you*. "Thy shoes shall be iron." "That means that if you have a stony path to walk over, God is not going to send you forth with paper-soled slippers on, but with shoes strong and enduring, equal to the need of the journey."

5TH. "MY STRENGTH."—II Cor. 12: 9. Isaiah 26: 3, 4. The *same* strength that sustained Jesus is to be *your* strength—for back of this promise is the omnipotent power of Jehovah. For God is "able."—II Cor. 9: 8.

Just as strong as the object on which you lean.—Isaiah 26: 4. For all the holy purposes of your life you can have "everlasting strength" to see you through. The price to be paid for this glorious experience: "Whose mind is stayed on Thee."—Isaiah 26: 3. To have it, this price *must* be *paid*. Nothing less.

6TH. "MY REST".—Heb. 4: 5. Matt. 11: 28. Heb. 4: 3. The Christian's rest is attained by faith. And faith that

appropriates the promises of God comes *only* through thorough conviction and perfect obedience. For obedience is faith. Gal. 2: 20. Many have not entered into "His rest," therefore their lives are full of *unrest*, full of disappointment, full of failure. The sad song of their live is, "all these things are against me." Beloved, enter into *His rest* and it shall be *your rest*.—Prov. 1: 33.

7TH. "MY GLORY."—St. John 17: 24.

What an unspeakable privilege! To be joint heir (sharer) (Rom. 8: 17,) in His glory. This is the glorious result if you accept *fully*, and enter into the experience of this prepared salvation, and yours will be "The Christian's Secret of a Happy Life," *daily*.

KEYS.

"Key-note of Peter—Hope.

"Key-note of Paul—Faith.

"Key-note of John—Love.

"Faith, Hope and Charity (Love)—The key-note to the whole of their teaching."

"KNOW."

It occurs six times in I John 3. *Blessed assurance.*

FRUIT CHAPTER.

Galatians 5th. This chapter tells us if we are bearing the right kind of fruit.

Make the tree right and the fruit will soon be right.

IMPORTANT BIBLE FACTS.

Number of books in Old Testament	39
Number of books in New Testament	27
Total number of books in the Bible	66
Number of chapters in Old Testament	929
Number of chapters in New Testament	260
Total chapters	1,189
Number of verses in Old Testament	23,214
Number of verses in New Testament	7,959
Total verses	31,173
Number of words in Old Testament	592,439

Number of words in New Testament	181,253
Total words	773,692
Number of letters in Old Testament	2,728,110
Number of letters in New Testament	838,380
Total letters	3,566,490

THE word *Jehovah* or *Lord* occurs 6,855 times; the word *Reverend* but once, in the 9th verse of the 111th Psalm. The middle chapter in the Bible, and the shortest one, is Psalm 117; the middle verse is Psalm 118: 8; the middle book of the Old Testament is Proverbs; the middle chapter is Job 29; middle verse, II Chron. 20: 17; the shortest verse, I Chron. 1: 25. The 9th verse of the 8th chapter of Esther is the longest verse. In the 107th Psalm four verses are alike, the 8th, 15, 21st and 31st. Each verse of the 136th Psalm ends alike. The 37th chapter of Isaiah and the 19th chapter of II Kings are almost alike, word for word. The word *girl* occurs but once in the Bible, and that in the 3rd verse of the 3rd chapter of Joel. No names or words with more than six syllables are found in the Bible.

The middle book of the New Testament is II Thess.; middle verse, Acts 17: 17; the shortest verse, John 11: 35; Ezra 7: 21 has all the letters of the alphabet save F and J.

The word "brain" does not once occur in the Bible, while the word "heart" occurs more than a thousand times.

REVISED NEW TESTAMENT.

Computation in Rev. Rufus Wendell's "Student's Edition of the Revised Version," Albany, 1882.

No. of paragraphs	1,128
No. of verses	7,943
No. of words	179,914

The total number of words belonging to each writer is as follows:

Paul (fourteen books).....	50,649	Mark (one book).....	14,854
Luke (two books).....	49,865	Peter (two books).....	3,966
John (five books)	34,236	James (one book)	2,306
Matthew (one book)	23,407	Jude (one book)	63

TRANSLATION OF THE ENGLISH BIBLE.

WYCLIFF'S translation from Vulgate was made about 1324-84.

Tyndale's translation from the original, in 1525.

Coverdale's translation from Latin and German translations, in 1535.

The "Thomas Matthew" Bible, a compilation, by John Rogers, in 1537; Revised edition, by Richard Tanner, in 1539.

The Great Bible, called "great" from the size of the page—15x9 in.,—1539.

The Geneva Version, by English refugees, from the original Hebrew and Greek, in 1560.

The Bishop's Bible, in 1568.

Roman Catholic translations, New Testament, in 1582; Old Testament, in 1610.

The King James Version, in 1611.

Revised Version, New Testament in 1881; Old Testament in 1885.

THE BELIEVER'S BANK NOTE.

THERE are hundreds of Bible verses that center around Philippians 4:19. It is the believer's bank note. There you see that God the Father hath made Jesus, who is the pledge of all that Infinite love could do or you can receive, the cashier of heaven's bank, and it never scales its deposits or goes back on its creditors. When in need of money endorse the text, which is God's, (the President's,) note on demand with interest from date; then go to work, and it always comes.

Take another promise.—Matt. 7:7, 8. Oh! how blessed! "*They that wholly trust Him, find Him wholly true.*"

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Prov. 1:33. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.—Psalm 112:7.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercies, and shall break
In blessings on your head."

CHARACTER BUILDING.

PARENTAL RESPONSIBILITY ; WHEN ? WHY ? HOW ?

SEED TIME AND HARVEST.

GOD (the great Architect) gives a perfect plan in detail (in the Bible) for character building, and tells the material to be used, so that it *will stand the test of the temptations of life; the dying hour and the fires of the judgment.* Deut. 4: 9, 10, 40 ; 5: 29 ; 6: 5, 6, 7, 8, 9 ; 11: 13, 18, 19, 20, 21. Psalm 78: 1-9. Joshua 24: 15. Prov. 22: 6. Eph. 6: 4. II Tim. 3: 15 ; 1: 5. Psalm 92: 12, 13, 14. Isaiah 54: 13. Do as God tells you and plant the children in His house while young.

The covenant promise, (Deut. 7: 9 ; Acts 2: 39,) is given only on condition of no *unholy* ambition reigning in the hearts of parents, (Matt. 6: 33,) and their living in continual *obedience* to God.—II Cor. 10: 5.

Find out what God wants and expects of you, by *daily* searching His WORD, and FAMILY and SECRET PRAYER, and never break faith with Him and He will never break faith with you, (Isaiah 40: 8,) and the *Covenant promise shall be to you and your children (every one of them) forever.*

THE HOME IS THE STORM CENTER OF GOD'S BLESSING OR CURSE.

Deut. 11: 26, 27, 28.

A MOTHER.

A MOTHER is more than a queen.
To shape a child's life is the sweetest earthly task.
I Sam. 1st chapter. II Tim. 3: 15.

If you are a mother you will need to ask God daily for patience and wisdom.—Luke 21: 19. Rom. 12: 12. II Peter 1: 5-8. Remember that children, if told of Christ, quickly learn to love Him, (I Sam. 3: 4,) and only as they love Him and keep his commandments are they safe.—II Tim. 1: 5. Deut. 11: 21. He shall carry the lambs in His bosom.—Isa. 40: 11.

May the Father in heaven guide thee and thine !



THE ANGELIC HEART.

And let all the angels of God worship Him.—*Heb. 1:6.*

FOUR CARDINAL POINTS.

TAKE the four cardinal points which mark "The Christian's Secret of a Happy Life," and make them yours.

1ST cardinal point. Never doubt God's presence.—Heb. 13: 5, 6.

2ND cardinal point. Never doubt God's Word.—Isaiah 40: 8. In order to inspire us with confidence in His Word He has given us a mortgage on heaven and earth.—Matt. 5: 18.

3RD cardinal point. Never doubt God's pity.—Isa. 63: 9.

4TH cardinal point. Never doubt God's power.—Psalm 37: 23, 31. II Cor. 9: 8. If such promises as these are burned down into our hearts as with characters of fire, they will put to flight the greatest army of doubts that ever assaulted a human soul. *Memorize them.*

COURAGE.

What is there to be afraid of in this world?

Just one thing, and that is SIN.

A good conscience will make good courage.

CLEAN from this, Joshua 1st chapter, three basic facts, viz:

1ST. All discouragement is of the devil.—Joshua 1: 7. I Thess. 5: 16, 17, 18. Side tracking always switches one off the main line.

2ND. God cannot use a soul easily discouraged.—Joshua 1: 7. *Must* keep on the *main* line of *obedience* to God.

3RD. The only way to have good courage is to *obey* God by living in, and feeding *daily*, on His Word. The *only main* line to a successful Christian life.—Joshua, 1: 8. St. John 8: 31, 32. And to Watch, Pray and Trust.—Matt. 26: 41. Psalm 32: 8; 34: 7, 8.

THE MINISTRY OF THE HOLY SPIRIT.

Who is the Holy Spirit?

A Person; the Revealer of the Word.—R. V., St. John 14: 26.

When did His definite ministry begin?

At Pentecost.—R. V., Acts 2: 4. Christ had *His Pentecost*. Before He began His public ministry the Holy Spirit came upon Him.—Acts 10: 38. R. V., Luke 3: 22; 4: 1, 14, 18. The Holy Spirit was in Jesus prior to the descent of the dove. He was conceived of the Holy Spirit. But Jesus did not begin to teach or work until He had received the anointing for service, and henceforth He lived and worked, (Matt. 12: 28,) died, (Heb. 9: 14,) and rose from the dead, (Rom. 1: 4,) by the power of the Spirit.

How may we receive power to work for and with Jesus?
Acts 1: 8, R. V.

What important question did Paul ask the disciples at Ephesus? Acts 19: 2.

What reply did they make? Acts 19: 2.

Did they receive the Holy Spirit? Acts 19: 6.

As we go forth from the school of Jesus, like His disciples, may we too, be "filled with joy, and with the Holy Spirit," for service. Acts 13: 52.

TOPICAL METHOD OF BIBLE STUDY.

GATHERING together all that is said in the Bible on a given topic. For instance:—with your Bible, paper and pencil, turn to your concordance, in the back of the Bible, and take the word "Love," and see what God says about it from Genesis to Revelation. Mark in your Bible, and copy the passages which strike you most forcibly.

You will readily see that if you are honest with God, honest with your soul, honest with the souls of those over whom you are exerting an influence, that you cannot sin so cheaply; that you cannot retain ill-will or enmity in your heart toward any human being and be in harmony with the Infinite; and be "walking in the light," as set forth in I John 1: 7. *Read the Word prayerfully.* Again, take the words Humility, Prayer, Faith, Hope, Consecration, Obedience, Work, etc., etc. *The Bible is to be studied, not simply read.* Open thou mine eyes that I may behold wondrous things out of thy law.—Psalm 119: 18. *It should be a spirit service.*

The student should study with the expectation of using any truth which may be discovered for the benefit of some fellow-man. All God's gifts to his people are to be *used* in His service. Therefore, aim to get definite results. A great deal of time spent on the Bible is not very profitable, because the student does not really see exactly what he wants to accomplish. He has a general idea that he is to read and re-read, and in some way to get good from reading; but just exactly what to expect, to know as a result of such reading, he has not determined.

How much of the reading of the Word is superficial. Why should the student be satisfied to take the gold leaf article when he can go down into the mines and get solid nuggets? If the student is willing to learn, he will find the Bible is not a *dry* work, suitable for the melancholy only, and for ministers, but he will find it is full of life, and contains more real information and pleasure than any other work ever written. Again, take up a character. For instance: Caleb. Ask yourself the question, and find an answer in the Bible.

1. Who was Caleb?
2. Why is he so prominently mentioned in the Word?
3. What excellencies are in his life for me to imitate?
4. What evils for me to reject?

5. That life was written for me; and God wants me to get the benefit of its spiritual sympathy of good and to reject the errors, if such there be. Twice it is said of him.—He hath wholly followed the Lord his God.—Joshua 14: 9, 14. These are human estimates, but in Num. 14: 24 God gives *His estimate* of Caleb's life. Right in the center of this verse you will find the *golden key* to unlock the store-house of heaven. You must get this *key* or you will *never* find the "Christian's Secret of a Happy Life." The *key* is *fully* or *wholly*. Unless you follow the Lord *wholly*, in obedience, you will never get the sweet experience "holy" in your life. Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12: 14.

Again, study each book as a whole. For instance: take Mark as the very best, most vivid in its description and as keeping the chronological order.

If possible read it through at one sitting. Read all the other Gospels in the same way. See if you do not get a view of the life of Christ in its entirety from Bethlehem to the Ascension as you have never had before. See if there are any portions of the Lord's life which Mark omits and which are found in the other Gospels, etc., etc.

Take the various characters and subjects under the heading: "Rapid System of Memorizing Biblical Facts," in this work; and read the verses and chapters referred to on each card, and when you have committed the 1,000 statements and answers to memory, your increased efficiency as a Bible student would well repay you for the effort.

"IN THAT DAY."

HERE are three verses in St. John which begin with the words: *In that day*.—John 14: 20. "*In that day*" when the Holy Spirit shines through every avenue of the heart, and all darkness is gone, ye shall know three glorious truths: (1.) "That I am in my Father." (2.) "That ye are in me." (3.) "I in you." A charmed circle.—Psalms 34: 7. And *in that day*, (St. John 16: 23,) ye shall ask me nothing. Before the disciples received the Holy Spirit they kept asking questions, but when they received Him (the Revealer, Illuminator,) truth shone in their hearts.—(St. John 14: 26; 16: 13, 14. A marvelous intuition. *In that day*, (St. John 16: 26,) ye shall ask in my name. "Name" stands for "nature." "I in you and you in me." "The nature of Jesus asks the Father through us and the blessing comes, for He and Jesus are one." Notice the result of receiving the Holy Spirit as the fourth work of the Spirit of God. He, the Spirit, shall *bear witness of me*, and ye shall bear witness.—St. John 15: 26, 27. When? Where? "But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be *my witnesses* both in Jerusalem and in all Judæa and Samaria," (this is the home

missionary work,) and unto the *uttermost parts* of the earth ; ” (Acts 1:8) this takes in the foreign field. Beloved, Jesus died for the whole world, and when you let His life reign in you by the power of the Holy Spirit you *will* be alive to, and closely identified with Him, in the evangelization of the world.

MANSIONS.

THIS word in the original is used but twice in the Bible. In St. John 14:2, “mansion” or abiding place (R.V., marg.,) with God, is used in the 23 verse, “abode,” or “mansion” and means God’s “mansion” in the spirit of the believer, or abiding place with us. Jesus has gone to prepare a “mansion” for a prepared people. And in order to fit us for the “heavily mansion,” He comes in the Person of the Holy Spirit to “abide,” or make His “mansion” in us. Getting us ready to move into the “upper mansion.”

Beloved, is your “mansion” being cleaned, fitted up under the guidance of the Holy Spirit? Don’t try to keep some little chamber locked up and expect to have this “mansion” prepared. Throw wide open every door and window-pane of your heart and let the search light from the “Sun of Righteousness” penetrate every avenue of your soul. When Jesus through the Spirit is given the right of way what a soul, house-cleaning time there is. Then I will sprinkle clean water upon you, and ye shall be clean: from *all* your *filthiness*, and from *all* your *idols*, will I cleanse you.—Ezek. 36:25. Read II Cor. 6:16, 17, 18, and II Cor. 7:1. Dear child, let all the worldly trappings go which have fettered your soul so long, and hear the sweet words from the lips of Jesus. Now ye are clean through the word which I have spoken unto you.—St. John 15:3.

“Abide” (verse 4.) (live) in Me, and I in you. As the branch cannot bear fruit of itself, except it abide (live) in the vine; no more can ye except ye abide in Me.” Spiritual mathematics. Two and two make four with God. Don’t think you can give Him one-fourth or two-fourths or three-fourths of your life and that He will excuse you on the other

one-fourth.—Read I Thess. 5: 23, 24. “Herein is my Father glorified, that ye *bear much fruit*; so,” ah! that puts us on a higher plane of divine enlightenment, communion and fellowship with Jesus. So shall ye be *my* disciples.—St. John 15: 8. Then Jesus tells us the glad result as He adds up the blessed experience and assurance of these previous verses viz.: conversion, cleansing, abiding, fruit-bearing—which He wants each child of His to have while He prepares this “mansion.”—These things have I spoken unto *you*, that *my* joy might remain in *you*, and that *your* joy, might be *full*.—St. John 15: 11.

HOW TO SUCCEED.

LET the motto of your life be:—Have faith in God.—Mark 11: 22. The margin says: “Have the faith of God.” “Reckon on God’s faith to you.”—*Hudson Taylor*. He is *faithful* who hath promised—Heb. 11: 11. Psalm 89: 33; 92: 2. How to succeed? We believe it is an unfailing answer to say, according as they honor and obey the teachings of the Bible.—Psalm 32: 8.

Our observation confirms us in the belief that the attitude of the heart toward God determines the success of life of each individual more than all other qualifications put together. How many have started out with fair prospects, but alas! the failure and wreckage all along the stream of time because they had not accepted the Word of God fully as the guide and rule of their lives.—Them that honor Me, I will honor saith the Lord.—I Sam. 2: 30. Prov. 3: 5, 6. Psalm 34: 11, 12; 37: 3, 4, 5, 6. Can’t *fail* when we *wholly obey* God. Impossible.—Num. 14: 24. Joshua 1: 7, 8.

HELPS TO BIBLE STUDY.

THERE are *three books that every Christian ought to have* if he can have but three. The first is a *Bible*—one with good plain print that you can easily read, not so good that you are afraid to mark it. Get your children also, a good, well-bound Bible; large type, that will be a pleasure, and not a task-service to read. Such a Bible for each child as soon as they learn to read is *one*, if not the *best* investment you can

possibly make for your family. Better than many dollars invested in furniture, or bric-a-brac without the Bible. As they grow older and have marked it, they won't want to give up the one they have been used to reading in, after it has come to seem like a sort of life-long companion. Let us urge upon you to get each member of the family a choice Bible and mark it carefully.

To cherish a love for God's book is the most important work a parent or teacher has to do next to the conversion of souls. The growing lack of the age is a neglect of the Bible in the hands of *each child* in the home and *Sunday-school*. Music, papers, magazines, pleasure and many other things are crowding out the Word of God from *daily use* in the home circle. These things are legitimate enough in their way—but if the devil can get Shakespeare or anything else substituted, or memorized instead of the Bible he has gained the day. In the Sunday-school, lesson quarterlies, lesson leaves and helps are displacing the Bible. These are to be used in the home, but not in the Sunday-school. May the day soon come when *THE BIBLE*, will be seen in the hands of every *teacher* and *scholar* instead of lesson helps.

“A fountain ever springing,
Where the wearied may repair,
The heavy burden bringing,
Of sin and of despair.

A hive of honeyed treasure,
Distilled from Eden's bowers,
Where heaven-born hope with pleasure
May feed in wintry hours.

Drink for the soul that's trusting,
Comfort for those that fear,
Balm for the heart that's bursting,
May all be gathered here.”

The next book to get is “Cruden's Concordance.” You cannot get on very well in Bible study without that. There is another book printed in this country by the American Tract Society called “Bible Text Book.” It was brought out first in London. These books will be a wonderful help to you in

studying the Word. "God is able to make all grace, abound toward you; that ye, always having all sufficiency in all things may abound to every good work."—2 Cor. 9: 8.

WOMAN AS MAN'S EQUAL IN ALL CHRISTIAN PRIVILEGES.

THEOLOGICALIANS have overlooked the fact that God's curses are two-fold, and rest on man and woman equally. If she was cursed in that her husband ruled over her, he was cursed in so ruling, and had been through the centuries. Man's greatest pride is in his sons, but the stream cannot rise higher than its fountain; the mother of our race cannot with impunity be trodden under foot. The man who rules her is cursed in his character and his offspring. He is unspeakably degraded by the desire to rule her; for such desire is the quintessence of selfishness and pride. A free, large, generous spirit in man instinctively revolts from the degradation of the word "obey" applied to one nearest, dearest and best of all the world to him. Christ says in explanation of Moses' act in permitting a man by a bill of divorcement to dismiss his wife: *But from the beginning it was not so.*—Matt. 19: 3-8. And Christ came to restore the years that the caterpillar and palmerworm had eaten. In Christ the curses that have alike debased husband and wife are cancelled; the new heaven and the new earth, (Isa. 66: 22) revealed where in dwelleth righteousness, justice, and the inwrought, outwrought Golden Rule.

"You wish to teach our women to read, do you?" scornfully said an official of the Hindoos to a missionary from America, and added, "Next you will seek permission to teach our cows!" But what good has come to the Hindoo by his supreme selfishness toward mother and sister, daughter and wife? He has not progressed one inch in thousands of years except as men who look upon women as their equals have placed in his unskilled hands the inventions of Occidental civilization and taught him our ideas of literature and law, of art and commerce. He has not risen one hair in the scale of being, except as our missionaries have brought to him that



JESUS AND THE HOLY WOMEN.

ONLY when Jesus is crowned within human hearts, and His teachings honored and obeyed, is woman exalted to her true sphere, as "Man's equal, in all Christian privileges." Ye are all one man in Christ Jesus.

—Gal. 3:28.

gospel which says, There shall be no more curse, for the former things are passed away, (Rev. 21:4) and which restores the *joint headship* set forth in the divine words: Let us make man in our image after our likeness and let *them* have dominion.—Gen. : 26. I Peter 3: 7.

A theologian of classical attainments, sends me the following admirable exegesis:

"The term 'wifely subjection,' as used in the New Testament, has been a stumbling block to many. Let it be noticed that Paul does not direct wives to obey their husbands, as he expressly commands children to obey their parents, in the Word. The objectionable word 'obey' is very properly expunged from the American marriage service, as authorized by the Methodist Episcopal Church. Paul's words are: 'Be in subjection to your own husbands in all things.' (Eph. 5:24.) 'That is when God and conscience do not forbid. Col. 3:18. Paul's words rendered 'subjection,' John Wesley says means 'having a yielding spirit.' But let it be also observed that the chief apostle writes what many annotators virtually overlook: 'Subject yourselves one to another.' I Peter 5:5. Here Paul teaches husbandly subjection, as in the first passage named he teaches wifely. Annotators often follow one another like sheep, vainly attempting to make Paul's words harmonize with their own earnest teachings and the echoes of antiquity. Notice: the apostle expressly teaches mutual subjection as a set-off to wifely subjection. His words are 'one to another.' I Peter 5:5. Thus husbands are here expressly taught subjection, that is, to have a yielding spirit: husband is 'one' wife is 'another;' and Paul's words are 'one to another.' There is not only no sex in religion, but St. Paul expressly teaches (see revised version) 'there can be no male or female.'—Gal. 3:28. Just as the ocean's incoming tide makes little pools and rivulets *one full, smooth sea*, so Christianity will swallow up caste and sex. 'Ye are all one man in Christ Jesus'. Gal. 3:28. (See revised version.) These words divinely teach perfect equality in all Christian privileges."

Sidney Lanier has put the subject well :

"If men loved larger, larger were our lives,
And wooed they nobler, won they nobler wives."

MISS FRANCIS E. WILLARD.

Late President World's W. C. T. U.

THE SECOND COMING.*

THE second coming of Christ is literal, personal and imminent. He went away as a person. He will return as such. John 14:3; Acts 1:11; I Thess. 4:16. We are

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commanded to watch and wait for this. I Thess. 5:1-6. Careful inspection and study of the Word reveals two distinct parts in the Second Advent.

The Rapture: or, the Lord's coming *for* His people, which will be secret, sudden and impending. It will also be invisible and instantaneous.—Matt. 24:40, 41, 42; Rev. 16:15.

The Revelation: or, His coming *with* His saints.

This will be visible and glorious.—Col. 3:; II Thess. 1:7; I Thess. 4:16, 17, 18.

A GREAT PHYSICIAN.

I am the Lord that healeth thee.—Ex. 15:26.

PHYSICAL life was maintained in Eden by the "Tree of Life,"—a type of Christ.

This was lost through the fall (Gen. 3:23,) but restored through Christ's atonement, redemption.—Matt. 8:17.

Promise of physical healing given on condition of their rightness and obedience.—Ex. 15:25, 26.

In Isaiah 53:4, 5, we find the strongest point for this doctrine.

The quickening power of the Holy Spirit in our bodies. Rom. 8:11; I Cor. 6:19, 20. Physical life by our union with the risen Lord.—I Cor. 6:15; II Cor. 4:10; Eph. 5:30.

THE BIBLE AND CHILDHOOD.

1. Man's anxious question about every child.
Luke 1:61
2. God's interest in childhood.
Gen. 21:17; Psalm 147:13; Prov. 8:17.
3. God's care for His little ones.
Deut. 7:4; Psalm 103:13; Isaiah 40:11; Mal. 3:7;
Matt. 7:11.
4. God saving men by homefuls.
Gen. 7:1; 19:16; Josh. 24:15; Acts 16:31-33.
5. Parents as God-appointed teachers.
Deut. 6:4-7; Psalm 78:5-9.

6. Children to be early saved.

Matt. 19: 14; II Chron. 34: 3; I Sam. 3: 1-19.

GRACE.

1. Its source.

John 1: 14-17; Rom. v: 15; I Cor. 1: 3, 4.

2. All grace comes from God.

I Peter 5: 10.

3. To whom does He offer grace?

Matt. 21: 31; Hosea 13: 9. John 8: 4-12.

4. Not of works.

Eph. 2: 8, 9; II Tim. 1: 9; Rom. 11: 6.

5. It bringeth salvation.

Titus 2: 11-14.

6. We are justified freely by His grace.

Titus 3: 7; Rom. 3: 24.

7. Sin reigned unto death, but grace unto life eternal.

Rom. 5: 20, 21; 6: 1, 2.

8. We are not under law, but under grace.

Rom. 6: 14, 15.

9. The difference between the law and grace.

Deut. 21: 18; Luke 15: 12-24.

10. How are we to get it?

Heb. 4: 16.

11. His grace sufficient at all times.

II Cor. 9: 8; 12: 9.

12. Who have it more freely?

Eph. 6: 24; James 4: 6.

13. We are to sing with grace in our hearts.

Col. 3: 16.

14. What is falling from grace?

Gal. 5: 1-5.

15. Difference between government and grace. No texts; but retributive dealings with Lot, Jacob, David, brought out, as contrasted with the Prodigal Son, and the surpassing love revealed in the gospel.

16. Last words of Peter and John.

II Peter 3: 18; Rev. 22: 21.—*D. L. Moody.*

SUNDAY-SCHOOL TEACHERS' DECALOGUE.

BY REV. E. O. HAVEN, D.D. LL D.

1. Pray for inspiration, wisdom and patience.
II Tim. 2: 24; James 1: 5.
 2. Have faith in your convictions.
Mark 11: 22; John 14: 1; Heb. 11: 32, 33.
 3. Respect your pupils.
Luke 11: 11; Matt. 10: 29, 31.
 4. Understand your own purpose.
Prov. 17: 24; Luke 6: 39.
 5. Obtain the attention and affection of your pupils.
Matt. 7: 6, 9, 10; I Thess. 2: 7, 8.
 6. Express thought precisely; illustrate freely.
I Cor. 14: 19; Matt. 13: 34.
 7. Teach arrangement and classification.
II Tim. 2: 15; Eccles. 3: 1, 11.
 8. Christ's test; fruit.
Matt. 7: 16-20.
 9. Review frequently.
Isaiah 28: 10.
 10. Expect great results.
Eccles. 11: 1; Matt. 13: 8.
- "Thou, therefore, which teachest another, teachest thou not thyself?"

FIVE ELEMENTS OF SUCCESS IN TEACHING.

BY REV. RICHARD NEWTON, D. D.

1. A real, heartfelt glowing love for children.
2. A habit of forming a clear and distinct idea of the subject.
3. A simple, natural and well-defined plan.
4. Simplicity of language and directness of illustration.
5. Earnest piety.

FOR PREACHERS AND TEACHERS.

TO BE COPIED AND HUNG ON YOUR DESK.

PREPARATION.

“Proving, painting, persuading.”

“I am resolved to spare no pains, nor toil, nor time in *careful preparation*, in making my *descriptions graphic*, my *statements lucid*, my *appeals pathetic*, in filling my discourse in fact with what would both *strike and stick*.

Let them not put me off with admiration ; it’s their salvation I want.”—Guthrie.

THE BIBLE AND ITS STUDENTS.

Search the Scriptures.	John 5: 39.	John 8: 31, 32.
Earnestly.	Josh. 1: 8.	Psa. 119: 18.
Anxiously.	John 20: 31.	Psa. 119: 9.
Regularly.	Acts 17: 11.	Psa. 1: 2.
Carefully.	Luke 24: 27.	II Tim. 3: 16, 17.
Humbly.	Luke 14: 11.	James 4: 10.

When you read the sacred Scriptures, or any other book, never think *how* you read, but *what* you read.—Kemble.

He should not merely prepare his sermon ; he should also prepare himself.—Dr. Parker.

AFTER THE SERMON OR LESSON.

He may not have lingually stumbled. His breaking down may not have been toward earth, but toward heaven.—Dr. Parker.

WHAT CAN I DO?

I EXPECT to pass through this life but once ; if, therefore, there be any kindness I can show, or any good thing I can do to my fellow human beings, let me do it now ; let me not defer or neglect it, for I shall not pass this way again.”

LOVE.

THE fruit of the Spirit in terms of love is:
Gal. 5: 22, 23.

Joy is love exulting.
Peace is love in repose.
Longsuffering is love untiring.
Gentleness is love enduring.
Goodness is love in action.
Faith is love on the battlefield.
Meekness is love under discipline.
Temperance is love in training."—*Moody*.

SINS.

Saved from sin.—Matt. 1 : 21.
Saved from the penalty of sin.—II Peter 2 : 9.
Saved from the power of sin.—Rom. 6 : 7.
Saved from Satan.—Acts 26 : 18.
Saved from the world.—Gal. 1 : 4.
Saved from the law.—Rom. 10 : 4.
Saved from SELF.—Gal. 2 : 20.
Who?
God will come and SAVE YOU.—Isa. 35 : 4.
Rejoice in the Lord.—Phil. 3 : 1.

WORD ANALYSIS OF THE BOOKS OF THE BIBLE.

MARK the books, for instance: at the beginning of
Genesis, "Book of Beginnings."

Over Exodus write "Book of Redemption," and so on
until *all* the books are marked as follows:

Leviticus.....	Priesthood.
Numbers	Wandering.
Deuteronomy	Obedience.
Joshua.....	Warfare.
Judges.....	Failure.
Ruth	Re-possession.
I and II Samuel.....	Kingdom.

I and II Kings	Kingdom.
I and II Chronicles.....	Royal Power.
Ezra.....	Temple Rebuilt.
Nehemiah.....	Wall Rebuilt.
Esther.....	Providence.
Job.....	Trial.
Psalms	Praise.
Proverbs.....	Instruction.
Ecclesiastes	Experience.
Song of Solomon.....	Song of Love.
Isaiah	The Messiah.
Jeremiah.....	Expostulation.
Lamentations	Mourning.
Ezekiel.....	Judgments.
Daniel.....	Times of Gentiles.
Hosea	Backsliding.
Joel.....	Desolation.
Amos.....	Punishment.
Obadiah.....	Edom.
Jonah	Nineveh.
Micah.....	Controversy.
Nahum.....	Full End.
Habakkuk.....	Judgment.
Zephaniah	Lord's Anger.
Haggai.....	Lord's House.
Zechariah.....	Judgment and Glories.
Malachi.....	Robbery.

NEW TESTAMENT.

Matthew.....	Kingship.
Mark	Service.
Luke	Son of Man.
John.....	Son of God.
Acts.....	Witnessing.
Romans	Justification.
I Corinthians.....	Church Order.
II Corinthians	Ministry.
Galatians.....	Law and Grace.

Ephesians.....	Together with Christ.
Philippians.....	Christian Experience.
Colossians.....	Complete.
I Thessalonians.....	Christ's Return for His Saints.
II Thessalonians.....	Christ's Return with His Saints.
I Timothy.....	Behavior.
II Timothy.....	The Scriptures.
Titus.....	Sound Doctrine.
Philemon.....	Intercession.
Hebrews.....	Atonement.
James.....	Faith and Works
I Peter.....	Rejoice in Trial
II Peter.....	Be Mindful
I John.....	Assurance
II John.....	Love
III John.....	Hospitality
Jude.....	Apostasy
Revelation.....	Revelation

THE BOOKS OF THE BIBLE.

The original manuscript was seen on the walls of a Swiss inn, and translated by an American lady. Commit them to memory.

OLD TESTAMENT.

In GENESIS the world was made by God's creative hand ;
 In EXODUS the Hebrews marched to gain the promised land ;
 LEVITICUS contains the Law,—holy, and just and good ;
 NUMBERS records the tribes enrolled all sons of Abraham's blood ;
 Moses, in DEUTERONOMY, recounts God's mighty deeds ;
 Brave JOSHUA into Canaan's land the host of Israel leads ;
 In JUDGES their rebellion oft provokes the Lord to smite ;
 But RUTH records the faith of one well-pleasing in His sight ;
 In FIRST and SECOND SAMUEL of Jesse's son we read ;
 Ten tribes in FIRST and SECOND KINGS revolted from his seed ;
 In FIRST and SECOND CHRONICLES see Judah captive made ;
 But EZRA leads a remnant back by princely Cyrus' aid ;
 The city walls of Zion NEHEMIAH builds again ;
 While ESTHER saves her people from plots of wicked men ;
 In JOB we read how faith will live beneath affliction's rod ;
 And David's PSALMS are precious songs to every child of God ;
 The PROVERBS like a goodly string of choicest pearls appear ;
 ECCLESIASTES teaches man how vain are all things here ;

The mystic SONG OF SOLOMON exalts sweet Sharon's Rose ;
 While Christ the Savior and the King, the " rapt ISAIAH " shows ;
 The warning JEREMIAH apostate Israel scorns ;
 His plaintive LAMENTATIONS their awful downfall mourns ;
 EZEKIAL tells in wondrous words of dazzling mysteries ;
 While kings and empires yet to come DANIEL in visions sees ;
 Of judgment and mercy HOSEA loves to tell ;
 JOEL describes the blessed days when God with man shall dwell ;
 Among Tekoa's herdsmen AMOS received his call ;
 While OBADIAH prophesies of Edom's final fall ;
 JONAH enshrines a wondrous type of Christ our risen Lord ;
 MICAH pronounces Judah lost—lost, but again restored ;
 NAHUM declares on Nineveh just judgment shall be poured ;
 A view of Chaldea's coming doom HABAKKUK's visions give ;
 Next ZEPHANIAH warns the Jews to turn, repent and live ;
 HAGGAI wrote to those who saw the temple built again ,
 And ZECHARIAH prophesies of Christ's triumphant reign ;
 MALACHI was the last who touched the high prophetic chord ;
 Its final notes sublimely show the coming of the Lord.

NEW TESTAMENT.

MATTHEW and MARK and LUKE and JOHN the Holy Gospels wrote ;
 Describing how the Savior died ; His life and all He taught ;
 ACTS proves how God the Apostles owned with signs in every place ;
 St. Paul in ROMANS teaches us how man is saved by grace ;
 The apostle in CORINTHIANS instructs, exhorts, reproves ;
 GALATIANS shows that faith in Christ alone the Father loves ;
 EPHESIANS and PHILIPPIANS tell what Christians ought to be ;
 COLOSSIANS bids us live to God and for eternity ;
 In THESSALONIANS we are taught the Lord will come from heaven ;
 In TIMOTHY and TITUS a bishop's rule is given ;
 PHILEMON marks a Christian's love which only Christians know ;
 HEBREWS reveals the Gospel prefigured by the law ;
 JAMES teaches without holiness faith is but vain and dead ;
 ST. PETER points the narrow way in which the saints are led ;
 JOHN in his three Epistles, on love delights to dwell ;
 ST. JUDE gives awful warning of judgment, wrath and hell ;
 The REVELATION prophesies of that tremendous day
 When Christ, and Christ alone, will be the trembling sinner's stay.

CHAPTERS OF PURE GOLD.

Named and selected by C. H. Yatman, M. S. Rees and L. U. Snead.

Abiding chapter.....	John 15.
Abraham chapter	Romans 4.
Abraham and Isaac chapter	Genesis 22.
Admonition chapter	Hebrews 13.
Addition chapter.....	II Peter 1.
Agrippa chapter.....	Acts 26.

Anointing chapter.....	Exodus 30.
Apostles' chapter.....	Acts 5.
A Personal Search chapter.....	Psalms 139.
Ascension chapter.....	Acts 1.
Atonement chapter.....	Hebrews 9.
Backsliders' chapter..	Jeremiah 3.
Baptism chapter.....	Matthew 3.
Beautiful Gate chapter	Acts 3.
Beginning chapter	John 1.
Berea and Athens chapter	Acts 17.
Betrayal and Denial chapter	Matthew 26.
Believers' Bank Note chapter.....	Philippians 4.
Blessed chapter.....	Matthew 5.
Blessed assurance chapter	I John 5.
Blessing chapter	Deuteronomy 28.
Blessed Know chapter.....	I John 3.
Boundless chapter.....	Ephesians 3.
Bible Psalm	Psalms 119.
Born blind chapter.....	John 9.
Bread chapter	John 6.
Business Men's chapter.....	Proverbs 8.
Character chapter	Job 29.
Chastening chapter	Hebrews 12.
Christian's chapter	I Peter 2.
Christian's Psalm.....	Psalms 15.
Church chapter.....	Isaiah 60.
Circumcision chapter	Acts 15.
Come chapter.....	Revelation 22.
Comforting chapter	John 14.
Commandment chapter.....	Exodus 20.
Commission chapter	Matthew 28.
Confidence Psalm.....	Psalms 23.
Conqueror's chapter.....	Luke 4.
Contrast chapter	Luke 17.
Convert's chapter.....	Isaiah 12.
Corinth chapter	Acts 18.
Christ's Childhood chapter	Luke 2.
Cornelius chapter	Acts 10.
Courage chapter.....	Joshua 1.
Disciples' chapter.....	Luke 12.
Deacon's chapter.....	Acts 6.
Defence chapter.....	Acts 22.
Deliverance Psalm.....	Psalms 18.
Deliverance chapter.....	Exodus 15.
Duty chapters	Ezekiel 33 and Romans 12.
Elders chapter	Acts 20.
Elijah chapter.....	I Kings 18.
Ephesus chapter	Acts 19.
Faith chapter.....	Hebrews 11.
Feast of Tabernacles chapter.....	John 7.

Felix chapter.....	Acts 24.
Festus chapter.....	Acts 25.
Fear Not chapter.....	Isaiah 41.
Fiery Furnace chapter.....	Daniel 3.
First Miracle chapter.....	John 2.
Fisherman's chapter.....	Luke 5.
Foundation chapter.....	I Corinthians 3.
Fool's chapter.....	Proverbs 26.
Fast chapter.....	Isaiah 58.
Free chapter.....	John 8.
Fruit chapter.....	Galatians 5.
Gentiles chapter.....	Acts 11.
Gideon chapter.....	Judges 17.
Grace chapter.....	Ephesians 2.
Gift chapter.....	I Corinthians 12.
Glorious Deliverance chapter.....	Romans 8.
Good Night Psalm.....	Psalm 121.
Gospel Etiquette chapter.....	Luke 14.
Great Psalm.....	Psalm 119.
Greeting chapter.....	Romans 16.
Harlot's chapter.....	Proverbs 7.
Heaven chapter.....	Revelation 21.
Herod chapter.....	Acts 12.
Household chapter.....	Colossians 3.
Humility chapter.....	Luke 18.
Holy (Spirit) Ghost chapter.....	Joel 2 and Acts 1 and 2.
Hypocrite chapter.....	Matthew 23.
I Will chapter.....	Hosea 2.
Intemperance chapter.....	Proverbs 23.
Invitation chapter.....	Isaiah 55.
John the Baptist chapter.....	Luke 3.
Judgment chapter.....	Romans 14.
Justification chapter.....	Romans 5.
Lame Man's chapter.....	Acts 3.
Last Supper chapter.....	John 13.
Law chapter.....	Romans 7.
Lazarus chapter.....	John 11.
Life chapter.....	Luke 7.
Living Water chapter.....	John 4.
Lion's Den chapter.....	Daniel 6.
Love chapters.....	I Corinthians 13 and I John 4.
Lost and Found chapter.....	Luke 15.
Love Feast chapter.....	John 21.
Lystra chapter.....	Acts 14.
Macedonia chapter.....	Acts 16.
Marvelous chapter.....	Luke 9.
Matrimony chapter.....	Ephesians 5.
Mercy Psalm.....	Psalm 136.
Millennium chapter.....	Revelation 20.
Minister's chapter.....	Ezekiel 34.

Moralists' Psalm.....	Psalm 14.
Moses Psalm.....	Psalm 90.
Mothers' chapter.....	Judges 13.
Naaman chapter.....	II Kings 5.
Nativity chapter.....	Luke 2.
New Birth chapter.....	John 3.
Our Father chapter.....	Luke 11.
Offering chapter.....	Numbers 15.
Overcome and New Name chapters.....	Revelation 2 and 3.
Passover chapter.....	Exodus 12.
Paul chapter.....	Acts 21.
Pentecost chapter.....	Acts 2.
Personal chapter.....	Galatians 6.
Peter and John chapter.....	Acts 4.
Philip chapter.....	Acts 8.
Pilate's chapter.....	Matthew 27.
Praise Psalm.....	Psalm 103.
Prayer chapter.....	John 17.
Prayer and Woes chapter.....	Luke 11.
Parents' chapters.....	Deuteronomy 6 and 11; Psalm 78:1-9.
Read the 29th verse of the 5th chap. of Deuteronomy as a prelude to the 6th chap.	
Preacher's chapter.....	Isaiah 61.
Prison chapter.....	Acts 23.
Prodigal's Psalm.....	Psalm 51.
Professor's chapter.....	Luke 12.
Promise chapter.....	John 16.
Prophecy chapters.....	Luke 1 and John 12.
Proof of Messiahship chapter.....	John 5.
Perfect Love verses.....	I John 1: 7; 4: 17, 18.
Question chapter.....	Luke 20.
Refuge Psalm.....	Psalm 46.
Rest chapter.....	Hebrews 4.
Resurrection chapter.....	I Corinthians 15.
Repentance chapter.....	Luke 13.
Responsibility chapter.....	Matthew 25.
Redemption chapters.....	John 10 and Luke 23.
Revival chapters.....	Ezekiel 37 and Joel 2.
Rich Man's chapter.....	Luke 16.
Rock chapter.....	Deuteronomy 32.
Rome chapter.....	Acts 28.
Samson's chapter.....	Judges 15.
Saul and Tarsus chapter.....	Acts 9.
Salvation chapter.....	Romans 10.
Savior's chapter.....	Matthew 15.
Saloon Keeper's Psalm.....	Psalm 10.
Sin and Holiness chapter.....	Romans 6.
Soul-Saving Psalm.....	Psalm 126.
Soldier's chapter.....	Ephesians 6.
Sad chapters.....	Luke 22 and John 18.
Sinner's chapter.....	Luke 19.

Shepherd's chapter.....	John 10.
Sower's chapter	Luke 8.
Service chapter.....	Luke 10.
Scorner's chapter	Proverbs 1.
Sufferer's chapter	Isaiah 53.
Suffer Little Children chapter	Luke 18.
Saul and Barnabus chapter	Acts 12.
Shipwreck chapter.....	Acts 27.
Separation chapter	II Corinthians 6.
Safety Psalm	Psalm 91.
Stephen chapter.....	Acts 7.
True Preaching chapter	I Corinthians 2.
"To-day" chapter.....	Hebrews 3.
Traveler's Psalm	Psalm 121
Tithes (tenth) chapter	Malachi 3.
Transfiguration chapter	Mark 9.
Tabernacle Psalm.....	Psalm 84.
The New Commandment chapter.....	St. John 13: 34, 35.
Tonic Psalm.....	Psalm 27.
Teacher's chapter	Luke 6.
Victorious chapter.....	Luke 24.
Victory chapter.....	John 20.
Watcher's chapter.....	Luke 21.
Work chapter.....	James 2.
Workers' chapter.....	I Corinthians 1.
Wisdom chapter.....	Proverbs 3.
Wise Man's chapter.....	Proverbs 15.
Wives' chapter.....	Proverbs 31.
Zaccheus chapter.....	Luke 19.

CHRIST OUR PASSOVER.

Mark 14: 12-26.

THE Passover. Old Testament institutions are not for our imitation, but for our instruction. "They sacrificed the Passover." R. V. 12, Marg. "Christ our Passover is sacrificed for us."—I Cor. 5: 7, 8. The Lord's supper commemorates the suffering and death of the Paschal Lamb. As in the Passover they ate the lamb, so at the communion table we feed upon Christ in our hearts by faith with thanksgiving. Death was the penalty for neglect of the feast of the Passover. Spiritual death will be the portion of those who refuse Christ as their Passover. As the blood must be sprinkled to secure safety, so the blood of Christ must be applied to our hearts. Like Israel

we are saved by the blood, assured by the Word, separated from the world by putting away evil, satisfied by feasting upon the Lamb.—Ex. 12:12-14, 20. Christ becomes our Passover from,—

1. Death to life.—John 5:24; 20:31. Rom. 6:23; 8:2.
2. Darkness to light.—John 8:12; 12:46. II Cor. 4:6.
3. Bondage to freedom.—John 8:32, 36.
4. Law to grace.—John 1:16, 17. Rom. 6:14.
5. Weakness to strength.—Phil. 4:13. Col. 1:11.
6. Sin to holiness.—Rom. 3:25, 26; Rom. 6:22.
7. Weariness to rest.—Matt. 11:28-30. Heb. 4:9, 10.

MRS. A. C. M.

RESURRECTION.

I Cor., 15:3-14.

SUGGESTIVE QUESTIONS.

BY whom had Paul received this revelation?—Eph. 3:3. Gal. 1:11, 12. When?—Acts 26:12-19; II Cor. 12:1-5. When “delivered” to the Corinthians?—Acts 18:1-18.

What is the foundation verity of the gospel? R. V. Acts 17:3. Heb. 2:9. I Peter 2:24. *Who* declared the same doctrine on the authority of the same Scriptures?—Luke 22:37; 24:26, 27, 44-46. What passages of ancient Scriptures would Paul quote in proof that Christ “died for our sins according to the Scriptures?”—Gen. 3:15; 22:18; 26:4; Num. 21:6-9; Isa. 53. Dan. 9:24-26. Zech. 13:7 etc. What connection had the Holy Son of God with human sin, and how was that connection made?—Phil. 2:6-8; then Isa. 53:6, and II Cor. 5:21. What connection is there in nature and law between all sinners and the death penalty?—Gen. 2:16, 17. Ezek. 18:4. Rom. 5:12; 6:23. Gal. 3:10. By what process alone is the remission of sins possible?—Heb. 9:22.

2. Was this foretold?—Isa. 53: 10; Psalm 16: 10. Hos. 6: 2. Psalm 2: 7. Acts 13: 33; 26: 22, 23. Luke 24: 44-47.
3. What testimony could Cephas give?—Acts 2: 22-37.
4. Who saw the ascension?—Acts 1: 2, 9-11; Luke 24: 50, 51.
5. What inward, experimental evidence of Christ's resurrection has every true believer?—Rom. 8: 11, 14. Gal. 2: 20.

PROMISES RESPECTING CHILDREN OF BELIEVERS.

SCRIPTURE.—Gen. 17: 7; Deut. 4: 40; Deut. 30-6; Prov. 20: 7; Isa. 44: 3; Isa. 54: 13; Mark 10; Acts 2: 39; Acts 16: 31.

Dear reader, it will be so much more blessed for *you*, if you will go to the Word and search out the verses referred to above, and mark them in your Bible, than for us to have printed them in full.

Remember, we are to be judged in the Great Day of Assize by the "Chart of Life"—the Bible—which God has left us. Read Deut. 18: 19; St. John 12: 48. Are we getting ready for the Great Examination? Are we living and training our children from infancy according to divine instructions? If so, how happy will be our family life on earth, and throughout eternity.

"Parents cannot do God's work, and God will not do theirs; but if they use the means, He will *never withhold* His blessing."—ADAM CLARKE.

CONVERSION AND PIETY OF CHILDREN.

SCRIPTURE.—Psalm 34: 11; Psa. 147: 13; Prov. 8: 17; Eccles. 12: 1; Matt. 18: 2; Matt. 19: 13, 14; Mark 9: 36; 37.

EXAMPLES.—Joshua, Exod. 33; Samuel—1 Sam. 2: 18. Abijah the Child,—1 Kings, 14: 13. Obadiah.—1 Kings. 18: 12. Josiah.—2 Chron. 34: 3. Jeremiah.—Jer. 1: 5. John Baptist.—Luke 1: 15. Timothy.—2 Tim. 3: 15. Isaiah. 49: 5. David.—Psa. 71: 5, 17.

The wickedness of the children is *generally* owing to the fault or neglect of the parents. Prov. 22: 6.—WESLEY.

We cannot instruct our children in divine things too soon. If you say, "Nay, but they cannot understand you when they are so young;" I answer, No; nor can they when they are fifty years old, unless God opens their understanding. And can He not do this at any age?—WESLEY.

If guileless innocency is denied access to Christ, who of us shall presume to approach Him?—ST. CHRYSOSTOM.

A PLAN FOR READING THE BIBLE THROUGH EVERY YEAR.

In January read Genesis and Exodus.

In February read to 10th Deuteronomy.

In March read to the 15th of 1st Samuel.

In April read to 15th of 2nd Kings.

In May read to 5th of Nehemiah.

In June read to 100th Psalm.

In July read to 50th of Isaiah.

In August read to 20th of Ezekiel.

In September read to the end of the Old Testament.

In October read to the end of Luke.

In November read to the end of Corinthians.

In December read to the end of the New Testament.

About 65 or 75 pages per month, or about two pages for every week day, and four pages for every Sabbath.

WHY IS THE HAPPINESS OF CHRISTIAN SO IMPERFECT?

We may learn why it is the happiness of Christians is so imperfect. They have only partially denied themselves; are only partially resigned to the love and service of their Maker. Hence they are still in part devoted to the world, and fettered by it. Not till the last link is sundered, and their souls entirely absorbed in Christ, can they attain to a perfect joy. Not till they are wholly dead, can they wholly live.—ROSWELL DWIGHT HITCHCOCK.

Show me thy ways O Lord! teach me thy paths.—
Psalm 25:4.

HISTORICAL LIFE OF
CHRIST AND THE APOSTLES
ALSO
LIFE OF JESUS
AND
MINISTRY OF THE HOLY GHOST
IN
WORDS OF SCRIPTURE



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PAUL'S GREAT ORATION.

THIS splendid sermon—I Cor. 13 Chapter—should be memorized by all Bible students. It contains only two-hundred and thirty-nine words. Yet it embraces the essence of Christianity, and is well worth memorizing.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mystery and all knowledge ; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind ; love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth ; but whether there be prophecies, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part ; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child ; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly ; but then face to face ; now I know in part ; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three ; and the greatest of these is love.

TO honor God, to benefit mankind,
To serve with lofty gifts the needs
Of the poor race for which the God-man died,
And do it all for love—oh, this is great !
And he who does this will achieve a name
Not only great but good.—HOLLAND.



BEGINNING OF THE ROMAN EMPIRE.

HERE BEGINS THE EMPIRE OF THE ROMAN CÆSARS, WHEN
JULIUS CÆSAR, HAVING OVERTHROWN POMPEY AT
THE BATTLE OF PHARSALIA, WAS MADE
PERPETUAL DICTATOR.

HEROD, the son of Antipas, or Antipater, an Idumean, is this year by the Romans declared King of Judea. Herod, assisted by Sosius the Roman general, lays siege to Jerusalem, and takes it: the soldiers fill all corners of the city with blood, rapine and cruelty. Antigonus, the prince and high priest, is by Sosius carried away to Rome, and Herod put in full possession of the kingdom.

About this time, Hillel, a Babylonian, descended from David, flourished at Jerusalem, one of whose disciples was Jonathan, the son of Uzziel, the famous author of the Chaldee paraphrase.

Cæsar Octavianus, nephew to Julius Cæsar, in his fifth consulship, with the assent of the senate and people of Rome, assumes the title of emperor; at which time the government among the Romans was legally changed from a republic into a monarchy. The next year following he is by the senate surnamed Augustus.

Herod this year begins to enlarge, or rather to rebuild, the temple at Jerusalem, forty-six years before the first pass-over of the ministry of Christ, and in nine years and a half finished that magnificent structure.

The angel Gabriel appears to Zachary the priest, as he is offering incense in the temple, telling him that a son shall be born unto him, whom he shall call John; who also shall be a Nazarite, and the forerunner of the Lord in the spirit and power of Elias.

The Roman Empire, 40 years before Christ. SCRIPTURE REFERENCE.—
Luke i. 11.

In the sixth month after John was conceived, the same angel Gabriel is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary (espoused to Joseph, a person of the house and lineage of David;) the angel declares unto her, that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a son, and call his name JESUS.

John the Baptist born six months before Christ.

HISTORICAL LIFE OF CHRIST.

CH RIST our Lord and Saviour, in the fulness of time born of the blessed Virgin Mary at Bethlehem, and laid in a manger.

On the eighth day after his nativity He is circumcised, and named JESUS.

The wise men of the east bring presents to the new-born king of the Jews

Joseph flees into Egypt with the child Jesus, and Mary His mother.

Herod commands the infants in and about Bethlehem to be slain.

Herod dies, and his son Archelaus is by Cæsar made tetrarch of Judea; other dominions, which belonged to Herod, are divided among his sons. Christ by God's appointment, is brought back out of Egypt into Nazareth.

THE FIRST YEAR OF THE VULGAR CHRISTIAN ERA BEGINS HERE.

BY occasion of the passover our Lord goes up with His parents to Jerusalem, and there disputes with the doctors in the temple.

Augustus dies, and Tiberius succeeds him.

Josephus, called Caiaphas, is made high priest of the Jews by the favour of Valerius Gratus, the Roman governor.

Toward the end of the year Pontius Pilate is sent to be procurator of Judea in the place of Valerius Gratus.

John the Baptist begins to preach and to baptize in the desert of Judea, thereby preparing the way of the Lord, and doing his endeavour that Christ coming after him may be made known unto Israel. Unto John God gives a sign whereby he may know the Lord's Christ, that upon whom he shall see the Spirit descending and remaining on him, the same is He which shall baptize with the Holy Ghost.

SCRIPTURE REFERENCES.—Luke ii. 6. Matt. ii. 1, 12, 14. Matt. ii. 21, 23. Luke ii. 46. Matt. iii. 1. Mark i. 2. Luke iii. 3. John i. 7. Isa. xii. 1.

Jesus, entering upon the thirtieth year of his age, comes from Galilee to Jordan, and is baptized of John ; at which time a most illustrious manifestation is made of the blessed Trinity ; for the Son of God ascended out of the water, and praying, the heavens are opened, and the Spirit of God in the shape of a dove descends upon Him ; and the voice of the Father is heard from heaven, saying, This is my beloved Son, in whom I am well pleased.

John sees it, and bears record that this is the Son of God.

Jesus, full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the wilderness, where he fasts, forty days and nights, and is tempted by the devil.

After this our Lord returns into Galilee.

John gives testimony to our Saviour passing by him ; Andrew, Peter, Philip and Nathanael, acknowledged Him to be the Messiah, and become His Disciples.

Christ, at the marriage in Cana of Galilee, turns water into wine ; this was his first miracle.

Age of Christ 27 to 30 years.

FIRST PASSOVER.

The first passover of Christ's public ministry, from which the first year of the seventieth and last of Daniel's weeks begins. In which the covenant is confirmed with many, Dan. ix. 27, compared with Matt. xxvi. 28.

JESUS comes to Jerusalem at the time of the passover, and entering into the temple, scourge out those that bought and sold there. The Jews require a sign of His authority : Christ bids them destroy that temple, (understanding the temple of his body,) and in three days He will raise it up.

Herod the tetrarch cast John the Baptist into prison for reprehending his incest with his brother Philip's wife, and other evils done by him.

Christ discovers Himself to the woman of Samaria.

He goes throughout all Galilee, teaching in the synagogues, and working miracles.

Matthew called to be a Disciple.

Age of Christ 31 years.

SCRIPTURE REFERENCES.—Matt. iii. Mark i. 9. Luke iii. 22. John i. 34. Matt. iv. 1. Mark i. 12. Luke iv. 1. John i. 35, 47 ; 11:1. Matt. xiv. 3. Mark vi. 17. Luke iii. 19. John iv. 7, 42. Luke iv. 43.

SECOND PASSOVER.

The second passover of Christ's ministry, John v. 1, compared with iv. 3, 5, from which the second year of the seventieth week of Daniel begins.

JESUS comes up to Jerusalem at the time of the feast, and heals on the Sabbath-day a man that had an infirmity 38 years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his Father.

Christ out of the multitude of his Disciples chooses 12, whom he calls Apostles, namely : Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon called Zelotes, Judas the brother of James and Judas Iscariot.

To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.

Jesus sends his 12 Apostles by two and two to preach, and heal the sick.

John the Baptist is beheaded in prison by Herod's command.

Jesus feeds 5000 men, besides women and children, with five barley loaves and two little fishes. He refused to be made king.

Age of Christ 32 years.

THIRD PASSOVER.

The third passover of Christ's ministry, John vi. 4, from which the third year of the seventieth week of Daniel begins.

JESUS is transfigured on the mount : Moses and Elias are seen to talk with him ; and a voice from heaven is heard a second time, saying : This is my beloved Son ; hear him.

Christ pays tribute to Cæsar.

A certain village of the Samaritans refuses our Saviour entertainment in His way to Jerusalem ; the Disciples, desiring to call for fire from heaven to consume them, are severely reprehended.

The seventy Disciples are sent out by two and two to work miracles, and preach.

Christ teaches his Disciples to pray.

Christ raises Lazarus, who had been buried four days.

Caiaphas, high priest of the Jews prophesies concerning the death of Christ. *Age of Christ, 33 years.*

SCRIPTURE REFERENCES.—John v. 1. Luke vi. 13. Matt. v. vi. vii. Luke vi. 20. Mark vi. 7. Matt. x. 1. Luke ix. 12. John vi. 1:15. Matt. xvii. 1. Mark ix. 1. Luke ix. 28. Matt. xvii. 24. Luke ix. 51. John xi. 1. 47.

Zaccheus a publican converted. Christ restores the blind Bartimeus his sight.

Mary the sister of Lazarus anoints our Saviour's feet with costly spikenard, and wipes them with the hair of her head.

Christ rides in triumph into Jerusalem; the multitude spread their garments in the way, and cry, Hosanna to the son of David. Coming near the city he weeps over it, and foretells its destruction. He enters the temple, and casts out those that bought and sold there; and heals the blind and lame.

He curses the fruitless fig-tree, and the next morning it is found dried up and withered. Thence he takes occasion to show the power of faith.

Age of Christ 33 years.

FOURTH PASSOVER.

The fourth passover, on which Christ our passover was sacrificed, 1. Cor. v. 7, and so an end is put to all legal sacrifices prefiguring this great expiation. The fourth or middle year of Daniel's last week begins, Dan. ix. 27.

ON the first day of unleavened bread when the passover of the Jews, was to be slain (April 2,) in the evening, Jesus eats the passover with his Disciples, and institutes the sacrament of His body and blood in bread and wine.

Christ washed His Disciples feet and exhorts them to humility and charity.

In the self-same night Christ is betrayed by Judas, mocked, buffeted, and spit upon, by the soldiers.

Next day he is condemned by Pilate, and crucified; the sun during the crucifixion is darkened, and the vail of the temple rent in the midst. Christ praying for his enemies gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.

On the third day, the next after the Jewish sabbath, (April 5,) Christ rises from the dead; his resurrection is declared by angels to the women that came to the sepulchre. Christ first appears to Mary Magdalene, and afterward to his Disciples, and dines with them.

Christ brings his Disciples to mount Olivet; commands them to expect in Jerusalem the sending down of the Holy Ghost; sends them to teach and baptize all nations, and

SCRIPTURE REFERENCES.—Luke xix. 1. Mark x. 46. John xii. 3. Matt. xxi. Mark xi. Luke xix. John xii. Isa. lii. Zech. ix. 9. Matt. xxi. 17. Mark xiv. Luke xxii. John xiii. xviii. Matt. xxvii. Mark xv. Luke xxiii. John xix. Ps. xxii. Matt. xxviii. Mark xvi. Luke xxiv. John xx. Acts ii. Matt. xxviii.

blesses them ; and while they behold, He is taken up, and a cloud receives Him out of their sight. After His ascension the Disciples are warned by two angels to depart, and to set their minds upon his second coming ; they accordingly return, and, giving themselves to prayer, choose Matthias to be an Apostle in the place of Judas.

On the day of Pentecost, (*May 24*,) the Holy Ghost descended on the Apostles in the form of cloven tongues, like as fire, and enabled them to speak all languages. Peter the same day preached Christ and the resurrection, and about 3000 believers are added to the church. Peter by faith in Christ's name heals a lame man. The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison; upon their examination they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbid them to speak any more in that name; but the Apostles answer, That it is fit they should obey God rather than men. They are threatened, and let go.

Ananias and his wife Sapphira for their hypocrisy are suddenly struck dead.

The Apostles are again cast into prison by the high priest; but an angel sets them at liberty, and bids them preach the gospel to the people without fear; being taken again teaching in the temple, they are brought before the council; where, by the advice of Gamaliel, a Pharisee, and doctor of the law, they are delivered.

The number of believers increasing at Jerusalem, the Apostles ordain seven deacons, who should distribute the alms of the whole church to the widows and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ. Whereupon they cast him out of the city, and stone him, he in the mean time praying for them.

A great persecution of the Church at Jerusalem follows after the death of the first martyr, Stephen.

Philip, one of the seven deacons, preaches at Samaria, and converts many, working miracles, and healing the sick. Simon the sorcerer, seeing the wonders that are done by Philip, believes, and is baptized.

The Apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John to confirm and

enlarge the Church. The Apostles by prayer and imposition of hands confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive the power of conferring the same, whose impiety is sharply reprov'd by Peter. Having completed their ministry in those parts, they return to Jerusalem.

An angel sends Philip to teach and baptize the Ethiopian eunuch.

Saul, a violent persecutor of all that call on the name of Jesus, and who consented to the death of Stephen, goes now towards Damascus with commission from the High Priest and the council to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preached the gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.

Saul having preached the gospel at Damascus a long time, the Jews lay wait to kill him, but he escapes from thence, and comes to Jerusalem; there he sees Peter, and James the brother of our Lord, and abides with them fifteen days. Here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue. They also consult how they may kill him.

While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the Gentiles.

Saul leaving Jerusalem goes to his own country Tarsus, and from thence travels into Syria and Cilicia.

Peter visits the churches of Judea, Galilee, Samaria, etc. At Lydda he cures Eneas of the palsy; and at Joppa restores Tabitha to life.

At Cesarea, Cornelius, a centurion, by prayers and alms finds favor in the sight of God, and is commanded by an angel to send for Peter, now at Joppa. God by a vision teaches Peter not to despise the Gentiles. Peter, being sent for by Cornelius, goes and preaches Christ to him and a great company that were met at his house: while Peter preaches, the Holy Ghost falls upon them all; and immediately the Apostle baptized them.

Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the Gentiles; but he

declares to them his vision, and the whole matter concerning Cornelius; and they glorify God for granting to the Gentiles also repentance unto life.

The believers, who ever since the martyrdom of Stephen, and the persecution thereupon ensuing, had been dispersed throughout all Phenice and Cyprus, come now to Antioch, and preach the gospel to the Greeks there, having before preached to none but the Jews. The church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them: he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the Disciples were first called Christians.

About this time James the brother of John is beheaded by the command of Herod Agrippa. He also imprisons Peter, whom an angel delivers upon the prayers of the church. This same Herod, not long after, speaking to the people at Cesarea, some of them cry out, It is the voice of God, and not of man: and immediately an angel of the Lord smites him, because he gave not the glory to God; and he is eaten of worms, and dies.

Barnabas and Saul set forward in their preaching of the gospel. They plant the Christian faith in Seleucia, Cyprus and other places. At Paphos they preach the gospel to Sergius Paulus, governor of that country: Elymas a sorcerer, withstanding them, and endeavoring to turn away Sergius from the faith, is at Saul's rebuke struck blind. From this time Saul is always called by his new name Paul; he preaches at Antioch: the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.

At Iconium they are persecuted and ready to be stoned. From hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down, and call Barnabas, Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the Apostles with clothes rent run in among them, and assured them that they were men like themselves. Soon after there come Jews from Antioch and Iconium, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city as dead; but while the Disciples stand about him, he rises up, and the next day departs with Barnabas to Derbe.

In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unspeakable words, four-

teen years before he wrote his second epistle to the Corinthians.

About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith preached by Paul.

Certain Judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the Apostles and others at Jerusalem to determine this controversy. The decrees of the synod are sent to the churches.

Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder: Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.

Paul coming to Derbe finds there Timothy, whom (because his mother was a believing Jew, though his father was a Gentile) he caused to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia; coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casts out of a certain maid-servant a spirit of divination, whose master, losing a considerable gain thereby, brings Paul and Silas before the magistrate: these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailor, ready to kill himself, is converted to the faith, and baptized the same night with his whole family. Next day the magistrates come themselves, and pray them to depart the city.

From Philippi Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preached three Sabbath-days; some believe, others persecute him. Leaving Thessalonica he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passed to Corinth.

Paul, at Corinth meets with Aquila and Priscilla, not long before banished to Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.

Paul is accused by the Jews, and brought before Gallio, pro-consul of Achaia, who refuse to be judge in a controversy about religion, and so drives them away from the judgment-seat.

Paul departs from Corinth, and passes to Ephesus,

thence he sets out towards Jerusalem, that he may be at the feast; he lands at Cesarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the Disciples in all those places.

Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereabout.

He writes his Epistle to the Galatians.

At Ephesus, Demetrius a silversmith, jealous of his gain, raises a tumult against Paul, which is appeased by the town-clerk.

About this time a schism arises in the church at Corinth, which causes Paul (now in or about Ephesus) to write his first epistle to the Corinthians.

Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution for the relief of the saints at Jerusalem.

The Apostle, having learned from Titus the success of his first, writes now his second epistle to the Corinthians. Out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.

Paul proposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return in to Macedonia the same way he came, and thence to pass into Asia.

After the days of unleavened bread Paul sails from Philippi, and comes to Troas: there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus; from thence he sends to call the elders of the Church of Ephesus, whom he earnestly exhorts to the performance of their duty.

Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claims the privilege of a Roman and escapes scourging.

Paul pleads his cause before Ananias the High Priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cesarea.

Paul is accused before Felix by Tertullus the orator: Felix goes out of his office, and to gratify the Jews, leaves Paul in prison. Porcius Festus succeeds him in the government.

SCRIPTURE REFERENCES.—1 Cor., i. 11., xxi. Acts, xx. 2 Cor., viii. 1, 2, 6, 19. 1 Cor., xxi. 5. Acts, xx. 3, 4; xxi.; xxii.; xxiii.; xxiv.

The Jews come to Cæsarea, and accuse Paul before Festus. He answers for himself, and appeals unto Caesar. King Agrippa comes to Cesarea, and Festus opens the whole matter to him. Paul makes his defence in the presence of Agrippa; who thereby is almost persuaded to be a Christian, and the whole company pronounce him innocent.

Paul comes to Rome, is a prisoner at large, and preaches there two years.

Here ends the history of the Acts of the Apostles, written by St. Luke, St. Paul's beloved companion in his travels.

Saint Paul from Rome writes his epistles,

To the Philippians.

To Philemon.

To the Colossians.

To the Ephesians.

About the latter end of this year St. Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his epistle to the Hebrews.

He preaches the gospel in the Isle of Crete, and leaves Titus here to set things in order, and ordain elders in every city.

St. Paul writes his epistles,

To Timothy I.

To Titus.

To Timothy II.

About this time the epistles of St. Peter, St. John, and St. Jude, seem to be written.

St. Peter and St. Paul are said to have suffered martyrdom at Rome towards the latter end of Nero's reign.

This year Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burned, by Titus, 1,100,000 of the Jews perish, 97,000 are taken prisoners; besides an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, or other miseries.

St. John is banished into the Isle of Patmos by Domitian, and there receives and writes his Revelation.

After the death of Domitian, St. John returns to Ephesus, and at the request of the Church writes his gospel.—EYRE & SPOTTESWOOD.

SCRIPTURE REFERENCES.—Heb., xiii., 24. Tit., i. 5. Acts, xxv; xxvi; xxviii. Luke, xix. 43, 44.

THE OLD HARP.

BY PROF. J. H. SHILLING, A. B., B. D.

I REMEMBER a story I heard long ago,
A legend of old, Jewish, lore ;
It teaches a beautiful lesson, I know,
And so I repeat it once more.

A castle had fallen in ruins, and near
In the dust, an old broken harp lay ;
Tho' once its sweet music was pleasant to hear,
Now no one upon it could play.

Like the harps of God's people, by Babylon's stream,
When on willows they hung them, to mourn,
Its beautiful echoes were still as a dream,
And its strings were all broken and torn.

But soon a great harmonist came to the place,
And took the old harp in his care ;
He mended the strings, then came stealing apace,
Sweet music's glad strains on the air.

How like that old harp, I have thought is man's heart,
All broken and bruised by the fall !
The heart that was led from the Master to part,
No longer responds to his call.

How like that old harp, too, is fallen man's life !
Where concord and peace might have been,
There's naught but confusion and jangling and strife,
And all is discordant in sin.

How like that great harmonist, too, is our Lord,
When to Him our offering we bring !
He takes from our nature each jarring discord,
And tunes us His praises to sing.



"NOW WHEN JESUS WAS BORN IN BETHLEHEM."

AND thou shalt call His name Jesus: for He shall save His people from their sins. *Matt. 1:21.*



LIFE OF JESUS

AND MINISTRY OF THE HOLY GHOST IN WORDS OF SCRIPTURE.

1. *Who was Jesus?* "GOD'S ONLY BEGOTTEN SON."

Thou art my beloved Son ; in Thee I am well pleased.

Luke 3: 22.

2. *What did the angel tell Joseph the son of Mary should be called?*

And she shall bring forth a son ; and thou shalt call His name JESUS for it is He that shall save His people from their sins. R. V.

Matt. 1: 21.

3. *Where was Jesus born?*

Now when Jesus was born in Bethlehem of Judæ-a.

Matt. 2: 1.

4. *Where was Jesus brought up?*

And he came to Nazareth, where He had been brought up.

Luke 4: 16.

5. *By whom was Jesus baptized?*

JOHN THE BAPTIST.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Matt. 3: 13.

6. *Where was Jesus led after His Baptism?*

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Matt. 4: 1.

7. *How long did Jesus fast in the wilderness?*

And when he had fasted forty days and forty nights, He afterward hungered.

Matt. 4: 2.

8. *What did the tempter say to Jesus?*

And when the tempter came to Him, he said, If thou be the Son of God, command these stones be made bread.

Matt. 4: 3.

9. *What did Jesus say to the tempter?*

But he answered and said: It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matt. 4: 4.

10. *What did the tempter say to Jesus the second time?*

Then the devil taketh Him up into the Holy city, and setteth Him on a pinnacle of the temple, and saith unto Him: If thou be the Son of God, cast thyself down: for it is written He shall give His angels charge concerning Thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Matt. 4: 5, 6.

11. *What was Jesus' reply?*

Jesus said unto him: It is written again, Thou shalt not tempt the Lord thy God.

Matt. 4: 7.

12. *What did the tempter say to Jesus the third time?*

Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him: All these things will I give Thee, if Thou wilt fall down and worship me.

Matt. 4: 8, 9.

13. *What was Jesus' reply to this last temptation in the wilderness?*

Then saith Jesus unto him, Get thee hence, Satan: For it is written Thou shalt worship, the Lord thy God, and Him only shalt thou serve.

Matt. 4: 10.

14. *Did Satan leave Jesus?*

Then the devil leaveth Him?

Matt. 4: 11.

15. *Who then ministered unto Jesus.*

And, behold, angels came and ministered unto Him.

Matt. 4: 11.

In this sore temptation of Jesus we see that He did not attempt to defeat Satan with any thing but the word of God.



THE TEMPTATION.

AGAIN, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him: All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him *only* shalt thou serve.

—*Matt. 4:8-11.*

Every time He was assailed, Jesus thrust Satan through with the Word which is the "Sword of the Spirit."

- | | | | | | |
|-----|----|------------------|--------|----------------|--------------------------------------|
| 16. | 1. | "It is written." | Where? | In Deut. 8:3. | { Before
Christ
1451
years. |
| 17. | 2. | "It is written." | Where? | In Deut. 6:16. | |
| 18. | 3. | "It is written." | Where? | In Deut. 6:13. | |

God commanded the children of Israel over fourteen hundred years before Christ, and said: Thou shalt teach them, (the law of God) *diligently* unto thy children. Deut. 6:7. That it might be kept alive down through the generations: But *teach* them thy sons, and thy sons' sons. (Deut. 4:9.) Jesus came to fulfill the law, and it was the law of God that the parents should "*diligently*" teach the Scriptures unto the children. Paul said to Timothy, "From a babe thou hast known the Scriptures; "And no doubt Jesus had been taught the Word and memorized it when a child according to the Father's instruction: and when assailed by the tempter, He used the Word as the "Sword of the Spirit" victoriously.

Dear parents, if your children do not have the Word in their hearts, they will have no "Sword" to wield against the enemy when tempted and tried. The Holy Spirit cannot bring the Word to their "Remembrance" in the hour of need. Read St. John 14: 26. How plain this lesson of Jesus should be to every Christian.

And then in St. John 8: 31, 32, nearly fifteen hundred years afterwards Jesus *emphasizes* his Father's command. "If ye *continue* in *My Word*, then are ye *My disciples indeed*; and ye shall *know* the *truth* and the *truth* shall make you *free*." Yes! "Free" from yielding to Satan, for we will have the same Divine Armor that Jesus had: The "Sword of the Spirit," which is the "Word of God."

And to know it puts us on a higher plane of Divine enlightenment and communion with God; and in a state of receptivity where James can place His hands upon us to utilize us for His glory. In *obedience* is Victory! Victory! Victory? In disobedience is Defeat! Dismay! Disaster!

19. *At what age did Jesus begin His ministry?*

And Jesus Himself, when He began to *teach* was about thirty years of age. R. V. Luke 3: 23.

20. *Where did Jesus perform His first miracle?*

This beginning of miracles did Jesus in Cana of Galilee.

St. John 2: 11.

21. *Upon what occasion in the life of Jesus, did Moses and Elijah appear?*

AT THE TRANSFIGURATION.

And after six days Jesus taketh with Him Peter, and James, and John His brother, and bringeth them up into a high mountain apart: and He was TRANSFIGURED before them: and His face did shine as the sun, and His garments became white as the light, and behold there appeared unto them Moses and Elijah talking with Him. Matt. 17: 1, 2, 3.

22. *For what did the Lord Jesus come to earth?*

For the Son of Man came to seek and to save that which was lost. R. V.

Luke 19: 10.

23. *Who are the lost ones?*

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

Isaiah 53: 6.

24. *How are sinners saved?*

For God so loved the world, that He gave His only begotten Son, that who-so-ever believeth on Him should not perish, but have eternal life. R. V.

St. John 3: 16.

25. *What did Jesus say to Nicodemus about the New Birth?*

Jesus answered and said unto Him: Verily, verily, I say unto thee, Except a man be born anew, he cannot see the Kingdom of God. Marvel not that I said unto thee, Ye must be born anew. R. V.

St. John 3: 3, 7.

26. *What is it to be born anew?*

Verily, verily, I say unto you, he that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into Judgment, but hath passed out of death into life. R. V.

St. John 5: 24.



TRANSFIGURATION.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them : and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. And behold a voice out of the cloud which said : This is my beloved Son, in whom I am well pleased ; hear ye Him.—*Matt. 17:1 to 6.*

27. *Does God give the right to all persons to become His children ?*

But as many as received (*chose*) Him, to them gave He the right (*power*) to become children of God, *even* to them that believe on His name. St. John 1: 12.

28. *Does the Lord Jesus Knock at the door of the heart for admission ?*

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and sup with him, and he with me." Rev. 3: 20.

29. *How did the Lord's own people receive Him ?*

He came unto his own, and they that were His own received Him not. R. V. St. John 1: 11.

30. *Where did Jesus go on the night of his betrayal ?*

And they came to a place which was named Gethsemane: and He saith to His disciples: Sit ye here, while I shall pray. Mark 14: 32.

31. *Where is Gethsemane ?*

And when they had sung an hymn, they went out into the Mount of Olives. Mark 14: 26.

32. *Did Jesus set us an example of secret prayer ?*

And He came out, and went, as He was wont to the Mount of Olives, and kneeled down and prayed.

Luke 22: 39, 41.

33. *Over what brook is the Garden of Gethsemane ?*

When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into which He entered, and His Disciples. St. John 18: 1.

34. *What three Disciples were nearest to Jesus in the Garden ?*

And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy.

Mark 14: 33.

35. *What did Jesus say to his Disciples ?*

Then said Jesus unto them, My soul is exceeding sorrowful even unto death: tarry ye here; and watch with Me.

Matt. 26: 38.

36. *Who appeared to Jesus?*

And there appeared an angel unto Him from heaven, strengthening Him. Luke 22 : 43.

37. *Was Jesus in Agony?*

And being in agony He prayed more earnestly : and His sweat was as it were great drops of blood falling down to the ground. Luke 22 : 44.

38. *When Jesus arose from prayer what did He say to his Disciples?*

Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. Matt. 26 : 41.

39. *Whose will did Jesus come to obey?*

For I came down from heaven, not to do Mine own will, but the will of Him that sent me. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise Him up at the last day. St. John 6 : 38, 40.

40. *What did they say about Jesus?*

But they shouted out saying: Crucify, crucify Him. R. V. Luke 23 : 21.

41. *What did man do to the Lord of Glory?*

And when they were come to the place, which is called Calvary, there they crucified Him. St. Luke 23 : 33.

42. *What prophecy did Jesus fulfil on His way to the Cross?*

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. Isaiah 53 : 7.

43. *Upon what did Jesus die?* THE CROSS.

Let the Christ, the King of Israel now come down from the cross. R. V. Mark 15 : 32.

44. *What did Jesus say to the penitent thief?*

To-day thou shalt be with me in Paradise. Luke 23 : 43.

45. *What to His mother and loved Disciple?*

This to His mother : Woman behold thy son? and to John: Behold thy mother ! St. John 19 : 26, 27.



GETHSEMANE.

AND being in an agony He prayed more earnestly : and His sweat was as it were great drops of blood falling to the ground.—*Luke 22:44.*

“ O, in dark Geth-sem-a-ne !
What amazing love He showed for such as me.”

46. *What did He ask for His enemies ?*

Father forgive them for they know not what they do.

Luke 23 : 34.

47. *What did he say at the ninth hour ?*

And at the ninth hour Jesus cried with a loud voice, saying, E-lo'i, E-lo'i, la'ma-sa-bach-tha'ni? which is, being interpreted, My God, my God, why hast thou forsaken me ?

Mark 15 : 34.

48. *What did Jesus say of Himself ?*

After this Jesus, knowing that all things are now finished, that the Scripture might be accomplished, saith, I thirst. R. V.

St. John 19 : 28.

49. *What did he say of His work ?*

It is finished.

St. John 19 : 30.

50. *To whom did He commend His Spirit ?*

Father, into Thy hands I commend my spirit ; and having said this, He gave up the ghost. R. V.

Luke 23 : 46.

51. *What did the soldiers do to Him ?*

The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with Him : but when they came to Jesus, and saw that He was dead already, they brake not His legs ; howbeit one of the soldiers with a spear pierced His side, and straightway there came out blood and water. R. V.

St. John 19 : 32, 34.

52. *Why were these things done ?*

For these things came to pass, that the scripture might be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced. R. V.

St. John 19 : 36, 37.

53. *What did they do with the body of Jesus ?*

And when even was come, there came a rich man from Arimathea, named Joseph, who also himself was Jesus' Disciple : this man went to Pilate and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the tomb, and departed. R. V.

Matt. 27 : 57-61.

54. *How long did the Lord Jesus say He would lie in the grave ?*

For as Jonah was three days and nights in the belly of the whale ; so shall the Son of man be three days and three nights in the heart of earth. R. V. Matt. 12 : 40.

55. *What did the chief priests say to Pilate ?*

Sir, we remember that that deceiver said when He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest haply His Disciples come and steal Him away and say unto the people, He is risen from the dead ; and the last error will be worse than the first. R. V. Matt. 27 : 63, 64.

56. *What was Pilate's reply ?*

Ye have a guard : go your way, and make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them. R. V. Matt. 27 : 65, 66.

57. *What occurred on the third day ?*

Now late on the Sabbath-day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, and behold, there was a great earthquake ; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and His raiment white as snow : and for fear of Him the watchers did quake, and became as dead men. R. V. Matt. 28 : 1-5.

58. *What did the angel say to the women ?*

Fear ye not : for I know that ye seek Jesus, which hath been crucified. He is not here ; for He is risen, even as He said. Come see the place where the Lord lay. And go quickly, and tell his Disciples, He is risen from the dead ; and lo, He goeth before you into Galilee ; there shall ye see Him ; lo, I have told you. R. V. Matt. 28 : 5-8.

59. *What proof that He was risen from the dead did the Lord Jesus give His Disciples ?*

To whom He also shewed Himself alive after His passion by many proofs, appearing unto them by the space of forty days. R. V. Acts 1 : 3.



THE CRUCIFIXION.

AND when they were come to the place, which is called Calvary, there they crucified Him.—*St. Luke 23:33.*

HIS SECOND COMING.

60. *What promise did He leave with His People?*

And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, *there* ye may be also. St. John 14 : 3.

61. *In what way will this promise be fulfilled?*

This SAME JESUS which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts 1 : 11.

62. *How did Jesus go into heaven?*

And when He said these things as they were looking, He was taken up ; and a cloud received Him out of their sight. R. V. Acts 1 : 9.

63. *From what Mount did Jesus ascend?*

Then returned they to Jerusalem from the Mount called Olivet. Acts 1 : 12.

64. *How will He return?*

Henceforth ye shall see the Son of man sitting at the right hand of power and coming on the clouds of heaven. R. V. Matt. 26 : 64.

65. *Who shall hear the gospel before he comes?*

And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations ; and then shall the end come. R. V. Matt. 24 : 14.

66. *How is His second coming further described?*

For as the lightning cometh forth from the east, and is seen even unto the west ; so shall be the coming of the Son of man. R. V. Matt. 24 : 27.

67. *What will be the condition of the world when Jesus comes?*

For in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away ; so shall be the coming of the Son of man. R. V. Matt. 24 : 37, 38, 39.

68. *Can we tell the exact time of His coming?*

Watch therefore, for ye know not the day nor the hour.

R. V.

Matt. 25: 13.

69. *Should we not be ready at all times to meet Him?*

Therefore be ye also ready: for in an hour that ye think not the Son of Man cometh. R. V.

Matt. 24:44.

70. *Who will form His escort and gather in His elect?*

And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. R. V.

Matt. 24: 31.

71. *Who of the dead will rise first when Jesus comes?*

For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. R. V.

1 Thess. 4: 16.

72. *Who will meet Him in the air?*

Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. R. V.

1 Thess. 4: 17.

73. *Ought not these words to comfort Christian hearts?*

Wherefore comfort one another with these words.

1 Thess. 4: 18.

74. *What is the last prayer in the New Testament?*

Come, Lord Jesus. R. V.

Rev. 22: 20.

75. *Will there be a separation between the righteous and the wicked?*

Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is left. Watch therefore, for ye know not on what day your Lord cometh. R. V.

Matt. 24; 40, 41. 42.

THE MINISTRY OF THE HOLY GHOST.

76. *Who is the Holy Ghost?*

A PERSON: THE REVEALER OF THE WORD.



THE RESURRECTION.

He is Risen.—Matt. 28:6.

“SOME sweet morn a day will open,
Never more to close in night ;
We shall hail the early token
Of its everlasting light.
On that bright and blissful morn,
Pilgrims rest, their journey o’er :
Hunger, thirst, and death, and sorrow,
We shall know and fear no more.”

But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you.

R. V. St. John 14: 26.

77. *When did His definite ministry begin?*

At PENTACOST.

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. R. V. Acts 2:4.

78. *What preparation for service did Jesus receive before He began publicly to teach and work?*

How that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil, for God was with Him. R. V.

Acts 10: 38.

79. *When did the Father confirm Jesus before the world?*

At HIS BAPTISM.

And the Holy Ghost descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art my beloved Son; in Thee I am well pleased. R. V. Luke 3: 22.

80. *What did Jesus do after He was anointed for service?*

The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. R. V. Luke 4: 18, 19.

81. *How may we receive power to work for, and with Jesus?*

But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost parts of the earth. R. V. Acts 1: 8.

82. *What important question did Paul ask the Disciples at Ephesus?*

Have ye received the Holy Ghost since ye believed?

Acts 19: 2.

83. *What reply did they make?*

We have not so much as heard whether there be any
Holy Ghost. Acts 19: 2.

84. *Did they receive the Holy Ghost?*

And when Paul laid *his* hands upon them, the Holy
Ghost came on them; and they spake with tongues and proph-
esied. Acts 19: 6.

As we go forth from the school of Jesus, like His Dis-
ciples, may we too, be " Filled with joy, and with the Holy
Ghost. " Acts 13: 52.

BE TRUE.

We are going forth from the school of Jesus,
We have sat at His blessed feet ;
We have drunk the truth from the heavenly fountain,
We have tasted its honey sweet.
We are witnesses for our blessed Master
In a world where friends are few,
And he sends us forth with the watch-word holy
Whatever it cost, *be true.*

We are going forth from the upper chamber,
From the days of our Pentecost ;
We have given ourselves in a full surrender,
And been filled with the Holy Ghost.
We are going forth as Epistles holy,
And to live as Christ would do,
Let us always represent our Master
Let our life be always true.

We are going forth with a trust so sacred,
And a truth so divine and deep.
With a message clear and a work so glorious,
And a charge—such a charge—to keep.
Let it be your greatest joy my brother,
That the Lord can count on you ;
And if all besides should fall and falter,
To your trust be always true.

We are going forth with a hope supernal,
" 'Tis the hope of the ' Home, sweet home ; "
We shall not have gone over all the cities,
' Till the Son of man be come ! "
We are calling out the guests to the Marriage,
We are hastening to meet Him too,
May He find us robed and ready, watching,
May he say, THOU HAST BEEN TRUE !

A. B. S.



ASCENSION.

AND He led them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

—*St. Luke, 24:50-52.*

*The entrance of thy Words giveth light.—Psalm 119:130.
And that from a babe thou hast known the Holy Scriptures,
which are able to make thee wise unto Salvation through Faith
which is in Christ Jesus.—2 Tim. 3:15.*

A RAPID SYSTEM OF MEMORIZING

FACTS OF IMPORTANT PERSONS
PLACES AND EVENTS OF

BIBLE HISTORY.

L. U. SNEAD & SONS:
PUBLISHERS,
UPLAND, INDIANA.

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THE PLAN.

THE plan is obvious. Only a few words need be said concerning it. On the small cards, the remarks numbered "1," "2," "3," are *direct* statements concerning the *Subject* in large letters at the top.

The questions "A" and "B" are more general, but usually refer to the subject.

COMPLETE REFERENCES ON EACH CARD.

Correct references on each card, thus enabling the student to refer readily to the Scriptures for the Bible Story of the subject. *Each* card is a Bible reading.

HOW TO USE THE CARDS.

THEY can be used as a study, or combined with entertainment, and adapted to little children, or made more difficult for advanced Bible students. They can be used by statements or by questions. Four small cards on each page form a Book. Each series of Books form a Volume, viz: The twelve pages printed in Red, form Volume No. 1; the thirteen pages in Black, Volume No. 2; the twelve pages in Green, Volume No. 3; and the twenty-seven pages of large cards, Volume No. 4.

CLASSIFICATION.

EXERCISE NO. 1.

Read to the child—"Adam," "Cain," "Abel," "Enoch." (Book No. 1.) "Abraham," "Isaac," "Jacob," "Joseph." (Book No. 2.) "Moses," "Caleb," "Joshua" "Miriam." (Book No. 3.) And so on throughout the Volume. In this way you get the association, like saying, A. B. C. D; also classification and pronunciation.

EXERCISE NO. 2.

With young children only get one statement from each card fixed in memory at first, viz: "The first man," "Adam." "The first son born," "Cain," "The second son born," "Abel." The first man translated," "Enoch." In this way go through the different Books, and instead of Mother Goose and

similar stories, put the Word of God in their little hearts, and they will early learn to love it, and it will become a *Lamp* unto their feet and a *Light* unto their path."

EXERCISE NO. 3.

Read to the child about Adam, from Book No. 1. "The first Man." "Named the Animals." "In him, all die because of sin." These statements are *always* and *only* associated with Adam. NEVER *change* the *words* in the *sentence*. It is like saying, Mary, Mary, John, John, so many times until the name is fixed in memory. These facts about Adam, are the hooks upon which to hang the life-story. A child's mind will never be condemned to vacancy; it will get the good or it will get the bad. Fill it with good and keep out the bad. Each card in every Book, can be taken up in the same way until all are committed.

EXERCISE NO. 4.

In memorizing in the circle, give the same person three opportunities to answer, viz: Read to him the three *direct statements* concerning the *subject* in large letters at the *top*. If the one addressed cannot tell of whom, or of what they are true, call on some one else, or throw it open to the circle to answer.

EXERCISE NO. 5.

Let each one in the circle or class have a Bible, and occasionally while reading statements, or asking questions, have them to turn to some special point the teacher or leader wishes to bring out. For instance: on "Moses" card. "Was put in an ark of bulrushes." Charles how do you know that is so? Let us all turn to Exodus 2:3, and read the story. The leader giving the references following the statement on the card. By this means we *waken* up *will*, *secure attention* and all become *interested*. And in this way they learn to turn readily and intelligently to the books of the Bible.

EXERCISE NO. 6.

In the family or social circle let each one have paper and pencil, and mark all statements or questions correctly answered

with a perpendicular line, thus: (1); and all missed with a naught, thus (o); and at the close of the lesson or volume, exchange papers; B taking A's and C taking B's and so on around the circle. Count and give results, pro or con.

EXERCISE NO. 7.

Have a number of slips of paper on the table and when an individual addressed answers correctly, he takes a slip, and the one who has the most in 10 or 15 minutes is ahead, and it becomes his turn to read. This is an excellent plan.

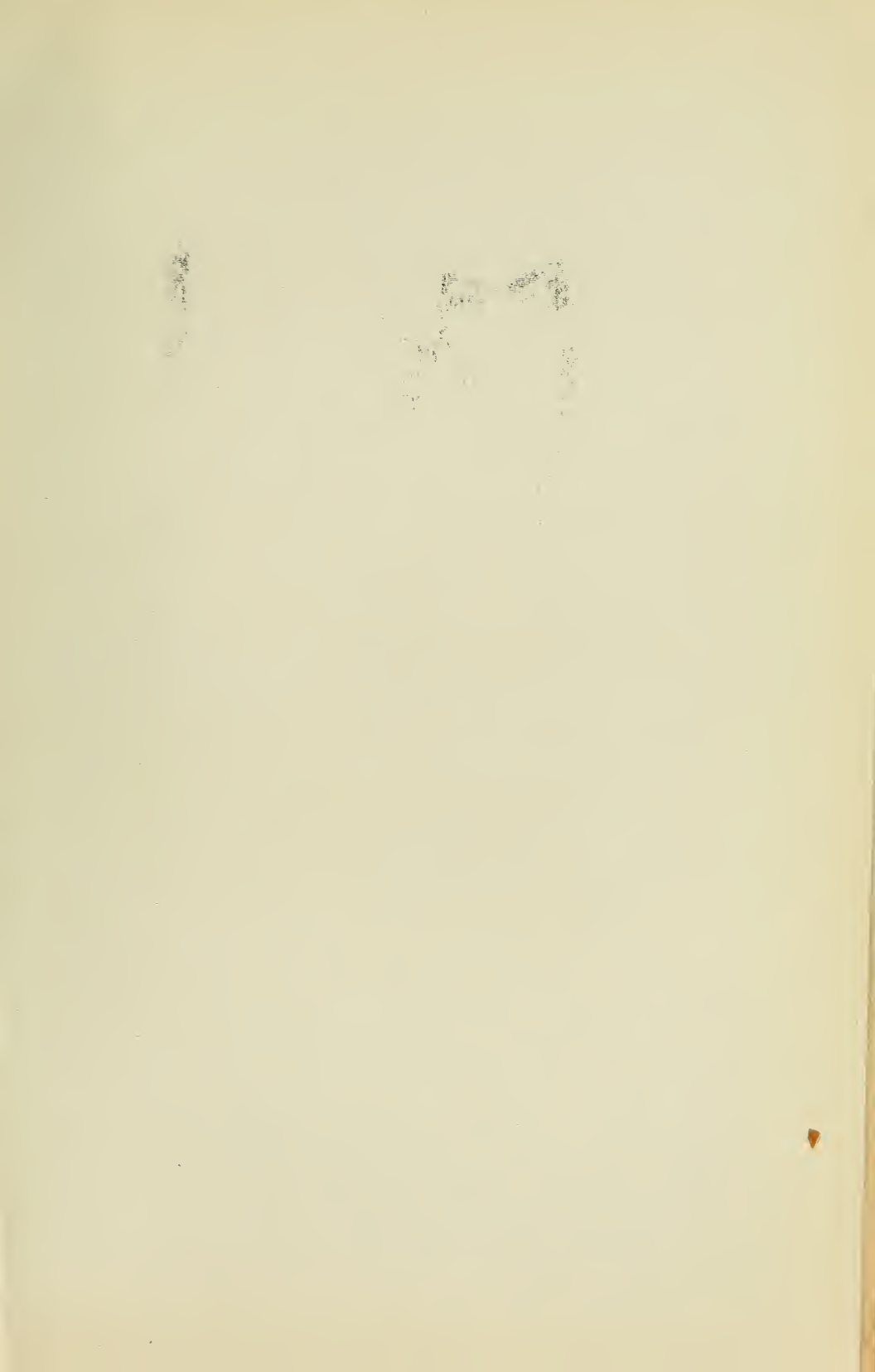
EXERCISE NO. 8.

In the Junior or Senior societies this system of memorizing can be made of intense interest and of great value. Let some one prepared for the work, spend about 10 or 15 minutes each meeting reading statements or asking questions to individuals, or the audience, same as in "Exercise No. 5." Take from 4 to 10 cards at a lesson. Review these the next evening and add so many more cards, or pages, until the Volumes are all mastered.

Frequently have them turn to the Bible, so as to become familiar with the books. Put spirit and enthusiasm into the work, and in this way the society will get a better general knowledge of the elementary principles of Bible history in six months, than is often obtained in a life-time.

Many are adopting this course with blessed results. One prominent Clergyman writes: "I am using your 'Memory System' one hour each Sabbath evening with my young people before public service." Another eminent Divine said to his Sunday-school teachers and Christian Endeavor society:—"You have in this 'System' whereby you can memorize more facts of Bible history in sixty days, if you will, than few have been able to dig out in twenty years."

The Large Cards,—“Volume No. 4.” are used as questions and answers in the Memory System.





MOSES IN THE ARK OF BULRUSHES
AND PHARAOH'S DAUGHTER.

READ the beautiful story to the Children of Moses' marvelous deliverance.
—*Exodus, 2 Chap.*

VOLUME NO. 1,
CONTAINS 12 BOOKS:

240

STATEMENTS AND QUESTIONS
TO BE
MEMORIZED.

TO BE MEMORIZED.

PEN Thou mine eyes, that I may behold wondrous things out of Thy law.—Psalm 119: 18.

UPHOLD me according to Thy Word, that I may live and let me not be ashamed of my hope.—Psalm 119: 116.

I HAVE longed for Thy salvation, O Lord; and Thy law is my delight.—Psalm 119: 174.

I WILL put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.—Jer. 31: 33.

“ Oh how I love Thy law;
’Tis daily my delight;
And whence my meditations draw
Divine advice by night. ”

IN the fear of the Lord is *strong confidence*; and *His children* shall have a *place of refuge*.—Prov. 14: 26.

“ Fear Him, ye saints, and ye shall then
Have nothing else to fear;
Make you His service your delight,
Your wants shall be His care. ”

1

AD'AM.

Created B. C. 4004.

1. The first man. Gen. 1 : 27.
2. Named the animals. Gen. 2 : 20.
3. In him, all die because of sin. 1 Cor. 15 : 22.

A. In whose image was Ad'am created?

God's. Gen. 1 : 27.

B. Why did Ad'am name his wife Eve?

Because she was the mother of all. Gen. 3 : 20.

1

CAIN.

1. The first son born.
2. Was wroth, because his offering was not accepted. Gen. 4 : 5.
3. The first murderer. Gen. 4 : 8.

A. Repeat the first verse of the Bible.

"In the beginning God created the heaven and the earth." Gen. 1 : 1.

A. Who said, "Am I my brother's keeper?"

Cain. Gen. 4 : 9.

1

A'BEL.

1. The second son born. Gen. 4 : 2.
2. The first shepherd. Gen. 4 : 2.
3. The first man killed. Gen. 4 : 8.

A. Who was the *lineal* son of Ad'am?

Seth. Gen. 5 : 3.

B. How many patriarchs were there before the flood, including Ad'am and No'ah?

Ten. Gen. 5 ch.

1

E'NOCH.

Born B. C. 3382.

1. Father of Me-thu'-se-lah. Gen. 5 : 21.
2. The first man of whom the Bible says, he walked with God. Gen. 5 : 24.
3. The first man translated. Gen. 5 : 24.

A. Who was the oldest man? Me-thu'-se-lah. Gen. 5 : 27.

B. How old was Me-thu'-se-lah?

969 years. Gen. 5 : 27.

2

A'BRA-HAM.

Born B. C. 1996.

1. Called by God,
from Ur of the Chal-
dees', to Ca'naan.

Gen. 12:1,
Gen. 15:7.

2. With him, God
made the great Jewish
Cov'e-nant.

Gen. 17 ch.

3. Was called the
"Friend of God."

Jas. 2:23.

A. Who was the father of
A'-bra-ham?

Te'rah.

Gen. 11:27.

B. Who changed A'bram's
name to A'bra-ham?

God.

Gen. 17:5.

2

I'SAAC.

Born about B. C. 1897.

1. Son of A'bra-ham,
and heir to the Cov'e-
nant.

Gen. 17:19.

2. Was placed by his
father upon an altar, as a
sac'ri-fice.

Gen. 22:9.

3. The father of E'sau
and Ja'cob.

Gen. 27 ch.

A. What was offered as a
sac'ri-fice instead of I'saac?

A ram.

Gen. 22:13.

B. Who died for us?

Christ.

Rom. 5:8.

2

JA'COB.

Born B. C. 1837.

1. Dreamed he saw a
ladder reaching from
earth to heaven.

Gen. 28:12.

2. Wrestled all night
before meeting his
brother.

Gen. 32:24.

3. Before his death,
blessed his twelve sons.

Gen. 49 ch.

A. Who said, "I will not
let thee go, except thou bless
me"?

Ja'cob.

Gen. 32:26.

B. Why was Ja'cob's name
changed to Is'ra-el.

Because he prevailed
with God.

Gen. 32:28.

2

JOS'EPH.

Born about B. C. 1745.

1. Sold by his bro-
thers to the Ish'ma-el-
ites.

Gen. 37:28.

2. A slave, a prisoner,
and a ruler in E'gypt.

Gen. 39-41 chs.

3. Sent for his father,
Ja'cob, to come into
E'gypt.

Gen. 45:13.

A. For how much was
Jo'seph sold?

20 pieces of silver.

Gen. 37:28.

B. For how much was
Je'sus betrayed?

30 pieces of silver.

Matt. 26:15.

3

MO'SES.

Born B. C. 1571.

1. Was put in an ark of bulrushes.

Ex. 2:3.

2. Was called of God in a burning bush.

Ex. 3:4.

3. Led the children of Is'ra-el out of E'gypt.

Ex. 14:11.

A. Did Mo'ses enter the Promised Land?

He did not.

Deut. 34 ch.

B. How old was Mo'ses when he died?

One hundred and twenty years.

Deut. 34:7.

3

CA'LEB.

First mentioned B. C. 1490.

1. The spy who, with Josh'u-a, gave a good report.

Num. 14:6. ff.

2. At the age of 85, conquered the An'a-kim.

Josh. 14:11, 12. Josh. 15:14.

3. He'bron was given him for a possession.

Josh. 14:13.

A. How many spies searched the Promised Land?

Twelve.

Num. 13:4-17.

B. What became of the ten spies who brought an evil report?

They died of the plague.

Num. 14:37.

3

JOSH'U-A.

First mentioned B. C. 1491.

1. Went with Mo'ses up Mount Si'nai.

Ex. 24:13.

2. Led Is'ra-el over Jor'dan.

Josh. 3 ch.

3. The sun and moon stood still at his command.

Josh. 10:12, 13.

A. Over against what city did the Is'ra-el-ites cross Jor'dan?

Jer'i-cho.

Josh. 3:16.

B. What is Josh'u-a called in the New Tes'ta-ment.

Je'sus.*

*Jesus is, in Greek, equivalent to Joshua in Hebrew.

3

MIR'I-AM.

1. Only sister of Aa'ron and Moses.

Num. 26:59.

2. Watched the ark of bulrushes.

Ex. 2:3, 4.

3. Murmured against Mo'ses and was punished with lep'ro-sy.

Num. 12:1-10.

A. Was Mir'i-am forgiven, and cured of lep'ro-sy?

She was.

Num. 12:11, 15.

B. Where did Mir'i-am die?

At Ka'desh.

Num. 20:1.

4

KO'RAH.

First mentioned B. C. 1491.

1. The Le'vite who conspired against Mo'ses and Aa'ron.

Num. 16:1-3.

2. Da'than and A-bi'ram rebelled with him.

Num. 26:9.

3. His company, 250 men, offered incense.

Num. 16:16-18

A. What became of Da'than and A-bi'ram?

The earth swallowed them.

Num. 16:27-33

B. What became of Ko'rah?

Doubtless, he was consumed by fire.*

Num. 16:16-21, 35.

*Korah's tent was swallowed, (Num. 16:27-32.) but he was with the incense burners.

4

A'CHAN.

Time, B. C. 1451.

1. Took a Bab'y-lon'-ish garment, 200 shek'els of silver, and a wedge of gold.

Josh. 7:21.

2. Caused the defeat of Is'ra-el at A'i.

Josh. 7:11, 12.

3. Was stoned in the valley of A'chor.

Josh. 7:25, 26.

A. Who appeared unto Josh'u-a after the death of A'chan?

The Lord.

Josh. 8:1.

B. Who said, "Be sure your sin will find you out?"

Mo'ses.

Num. 32:23.

4

BA'LAAM.

First mentioned B. C. 1452.

1. Was sent for by Ba'lak, to curse Is'ra-el.

Num. 22:5, 6.

2. Desired to please Ba'lak, yet he blessed Is'ra-el.

Num. 23 ch.

3. He said, "Let me die the death of the righteous.

Num. 23:10.

A. Who told Ba'laam that his way was perverse?

The Angel of the Lord.

Num. 22:32.

B. How did Ba'laam die?

He was slain among the enemies of Is'ra-el.

Num. 31:8.

4

GE-HA'ZI.

First mentioned B. C. 895.

1. Servant of E-li'sha.

2 Kin. 4:12.

2. Failed to restore a dead child with E-li'sha's staff.

2 Kin. 4:31.

2 Asked gifts of Na'a-man in E-li'sha's name, and was smitten with lep'ro-sy.

2 Kin. 5:20-27.

A. Who asked Ge-ha'zi to relate the miracles of E-li'sha?

Jo'ram, King of Is'ra-el.

2 Kin. 8:4, 16.

B. Who appeared as Ge-ha'zi was telling Jo'ram of E-li'sha's raising a dead body?

The restored son and his mother.

2 Kin. 8:5.

5

GID'E-ON.

First mentioned about B. C. 1249.

1. Decided his call by the wet and dry fleece.

Judg. 6:36-40.

2. Armed his soldiers with trumpets, empty pitchers, and lamps.

Judg. 7:16.

3. With 300 men, conquered a host of Mid'ian-ites.

Judg 7:8-25.

A. At whose command did Gid'e-on reduce his army before battle?

The Lord's.

Judg. 7:2.

B. What was Gid'e-on's battle cry?

The sword of the LORD, and of Gid'e-on.

Judg. 7:18.

5

SAM'=SON.

Born about B. C. 1161.

1. Slew a thousand Phil-lis'-tines with a jaw-bone.

Judg. 15:14, 15.

2. Lost his strength, when hair was cut.

Judg. 16:19.

3. Was made blind, and compelled to grind in prison.

Judg. 16:21.

A. Who found honey in a dead lion?

Sam'son.

Judg. 14:8.

B. Who killed more Phil-lis'tines at his death than in his life?

Sam'son.

Judg. 16:30.

5

E'LI.

First mentioned about B. C. 1171.

1. The high-priest with whom the child Sam'u-el ministered.

1 Sam. 3:1.

2. Failed in the training of his sons, Hoph'ni and Phin'e-as.

1 Sam. 3:11-14.

3. Died when hissons were slain, and the ark was taken.

1 Sam. 4:16-18.

A. How long did E'li judge Is'ra-el?

Forty years.

1 Sam. 4:18.

B. How long did the Phil-lis'-tines keep the Ark of the Lord?

Seven months.

1 Sam. 6:1 ff.

5

JEPH'THAH.

First mentioned about B. C. 1161.

1. Led the tribes, east of Jor'dan, against the Am'mon-ites.

Judg. 11:4 ff.

2. Rashly vowed to sacrifice whatever should first meet him on his return.

Judg. 11:30,31.

3. His followers tested the E'phra-im-ites by "Shib'bo-leth."

A. Who asked Jeph'thah to become their leader?

The elders of Gil'e-ad.

Judg. 11:5, 6.

B. What tribe became jealous of Jeph'thah?

E'phra-im.

Judg. 12:1.

6

NA'O-MI.

First mentioned about B. C. 1322.

1. Went with her husband and sons to Mo'ab.

Ruth 1: 1, 2

2. Her sons married Or'pha and Ruth.

Ruth 1: 4.

3. Returned to Beth'-le'hem having lost her husband and sons.

Ruth 1: 5-19.

1. Why did Na-o'mi's family go to Mo'ab?

Because of famine in Ju'dah.

Ruth 1: 1.

B. In what period of Jewish history did Na-o'mi and Ruth live?

That of the Judges.

Ruth 1: 1.

6

RUTH.

First mentioned about B. C. 1322.

1. Returned with Na-o'mi from Mo'ab.

Ruth 1: 22.

2. Mo'ab-it-ess who married Bo'az.

Ruth 4: 10.

3. Mother of O'bed, who was father of Jes'se, the father of Da'vid.

Ruth 4: 17.

A. Who said to Na-o'mi, Thy people shall be my people, and thy God my God?

Ruth.

Ruth 1: 16.

B. Who, greater than David, descended from Ruth?

Je'sus.

Matt. 1: 5-16.

6

DEB'O-RAH.

First mentioned about B. C. 1296.

1. The second Proph'-et-ess mentioned in the Bible.

Judg. 4: 4.

2. The woman who judged Is'ra-el.

Judg. 4: 4.

3. She inspired Ba'-rak to defeat Sis'e-ra.

Judg. 4: 6-16.

A. Who was the *first* proph'et-ess?

Mir'i-am.

Ex. 15: 20.

B. What proph'et-ess did King Jo-si'ah consult?

Hul'dah.

2 Kin. 22: 14.

6

ES'THER.

First mentioned about B. C. 515.

1. A Jewess, queen of A-has'u-e'rus.

Esth. 2: 17.

2. Risked her life to save her people.

Esth. 4: 10-16.

3. Her cousin, Mor'-de-cai, was greatly honored.

Esth. 8: 15.

A. Who was hanged on the gallows which he prepared for another?

Ha'man.

Esth. 7: 10.

B. Of what countries was A-has'u-e'rus king?

Per'si-a and Me'di-a.

Esth. 1: 3.

SAM'U-EL.

Born about B. C. 1171.

1. Was given to the LORD by his mother, Han'nah.

1 Sam. 1 ch.

2. Was called by the LORD, when a child.

1 Sam. 3 : 4.

3. Anointed two kings, Saul and Da'vid.

1 Sam. 10 : 1.

1 Sam. 16 : 13.

A. Whose mother brought him a little coat from year to year?

Sam'u-el's.

1 Sam. 2 : 19.

B. Who became a noted prophet and judge?

Sam'u-el.

1 Sam. 3 : 20.
1 Sam. 7 : 15-17.

SAUL.

Anointed King B. C. 1095.

1. First King of Is'ra-el.

1 Sam. 10 : 19-24.

2. Forsaken of God, he consulted a witch.

1 Sam. 28 : 7, 15.

3. Fell with three sons, in battle.

1 Sam. 31 ch.

A. When was the shout, God save the King, first raised?

When Saul was chosen King.

1 Sam. 10 : 24.

B. Why did the LORD reject Saul?

Because Saul rejected the word of the Lord.

1 Sam. 15 : 26.

JON'A-THAN.

First mentioned B. C. 1093.

1. The oldest son of Saul.

1 Sam. 14 : 49.

2. "Loved Da'vid as his own soul."

1 Sam. 18 : 1-4.

3. He and Da'vid made a cov'e-nant of friendship.

1 Sam. 23 : 18.

A. To whom, beside Da'vid, was Jon'a-than greatly attached?

His father.

2 Sam. 1 : 23.

B. Who said: There is no restraint to the LORD to save by many or by few?

Jon'a-than.

1 Sam. 14 : 6.

GO-LI'ATH.

Mentioned B. C. 1063.

1. A Phi-lis'tine giant in the time of Saul.

1 Sam. 17 : 2-4.

2. Challenged any Is'ra-el-ite to single combat.

1 Sam. 17 : 8.

3. Was slain by Da'vid with his sling.

1 Sam. 17 : 49.

A. What Phi-lis'tine city was noted for its giants?

Gath.

2 Sam. 21 : 15 : 22.

B. What tribe was once very skillful in the use of the sling?

Ben'ja-min.

Judg. 20 : 15, 16.

8

DA'VID.

First anointed about B. C. 1065.

1. Youngest son of
Jes'se.

1 Sam. 16 : 11.

2. Second King of Is'-
ra-el.

1 Sam. 16 ch.

3. Father of Sol'o-
mon.

1 Kin. 2 : 1.

A. Who was called the
"sweet Psalmist of Is'ra-el" ?

Da'vid.

2 Sam. 23 : 1.

B. How many times was
Da'vid anointed King ?

Three times—once at
Beth'le'hem, twice at He'-
bron.

1 Sam. 16 ch.

2 Sam. 2 ch.

2 Sam. 5 : 3.

8

AB'SA-LOM.

Born about B. C. 1053.

1. Was praised for his
beauty.

2 Sam. 14 : 25.

2. Stole the hearts of
the people from his father
Da'vid.

2 Sam. 15 : 13.

3. Was caught in an
oak and slain.

2 Sam. 18 : 9-14.

A. What two sons of Da'-
vid rebelled against him ?

Ab'sa-lom and Ad'o-
ni'jah.

2 Sam. 15 ch.

1 Kin. 1 : 25.

B. What son did Da'vid
have anointed king ?

Sol'o-mon.

1 Kin. 1 : 33, 39.

8

JO'AB.

First mentioned about B. C. 1053.

1. Commander of Da'-
vid's army.

2 Sam. 8 : 15, 16.

2. Slew Ab'ner.

2 Sam. 3 : 27.

3. Unwillingly num-
bered the people under
Da'vid.

2 Sam. 24 : 3, 4.

A. Whom did Jo'ab favor
as successor to Da'vid ?

Ad'o-ni'jah, son of Da'-
vid.

1 Kin. 1 : 5-7.

B. What became of Jo'ab ?

He was slain by com-
mand of Sol'o-mon.

1 Kin. 2 : 29, 31.

8

SOL'O-MON.

Born about B. C. 1033.

1. The third King of
Is'ra-el.

1 Kin. 2 ch.

2. The wisest and
richest man mentioned in
the Bible.

1 Kin. 3 : 12, 13.

3. Built the first Jew-
ish temple.

2 Chr. 3 : 1.

A. Who said to Sol'o-mon,
"Ask what I shall give thee" ?
God.

1 Kin. 3 : 5.

B. For what did Sol'o-mon
ask before all else ?

"An understanding
heart."

1 Kin. 3 : 9.

9

E-LI'JAH.

First mentioned about B. C. 910.

1. Raised the son of the widow of Zar'e-phath* from the dead. 1 Kin. 17:9-23.

2. His sac'ri-fice was consumed by the "fire of the LORD." 1 Kin. 18:38.

3. Went by a whirlwind into heaven. 2 Kin. 2:11.

A. What is the first thing recorded of E-li'jah?

He foretold a great drouth. 1 Kin. 17:1.

B. Where was E-li'jah (E-li'as) last seen?

At the Trans-fig'u-ra'-tion of Christ. Matt. 17:3.

* Sa-rep'ta.—Lu. 4:26.

9

NA'A=MAN.

Time—About B. C. 894.

1. A great man of Syr'i-a who was a lep'er. 2 Kin. 5 ch.

2. By means of a little girl he went to E-li'sha. 2 Kin. 5:2-5.

3. Washed in Jor'dan seven times, and was cured. 2 Kin. 5:14.

A. Did E-li'sha receive gifts of Na'a-man?

He did not. 2 Kin. 5:16.

B. What happened to Ge-ha'zi, who followed Na'a-man to ask gifts?

He became a lep'er.

2 Kin. 5:20-27.

9

E-LI'SHA.

First mentioned about B. C. 906.

1. Received the mantle of E-li'jah. 2 Kin. 2:12, 13.

2. Restored to life the Shu'nam-mite's son. 2 Kin. 4:32-36.

3. Was protected by horses and chariots of fire. 2 Kin. 6:17.

A. Who caused an axe to swim?

E-li'sha. 2 Kin. 6:1-6.

B. Whose bones revived a dead man?

E-li'sha's. 2 Kin. 13:21.

9

CAR'MEL.

1. A prom'on-to-ry on the coast of Pal'es-tine. Map 2.

2. On this mount E-li'jah met the prophets of Ba'al. 1 Kin. 18:19.

3. On this mount E-li'jah prayed for rain. 1 Kin. 18:42-45.

A. Who was fed by ravens?

E-li'jah. 1 Kin. 17:6.

B. Who told a widow that her meal and oil should not fail?

E-li'jah. 1 Kin. 17:10-16.

10

RE=BEK'AH.

First mentioned B. C. 1857.

1. Wife of I'saac.
Gen. 25:20.
2. Mother of E'sau
and Ja'cob.
Gen. 27:15.
3. She loved one son,
and her husband the
other.
Gen. 25:28.

— —

A. Whose daughter was
Re-bek'ah?

Be-thu'el's.
Gen. 24:15.

B. Who was Be-thu'el?
The son of A'bra-ham's
brother, Na'hor.
Gen. 24:15.

10

QUEEN OF SHE'BA.

First mentioned about B. C.

1. The Queen who
visited Sol'o-mon.
I Kin. 10:1.
2. Said, "The half
was not told me."
I Kin. 10:7.
3. Gave Sol'o-mon
gold, spices, and precious
stones.
I Kin. 10:10.

— —

A. Who made a throne of
ivory, and overlaid it with
gold?

Sol'o-mon.
I Kin. 10:18.

B. How long did Sol'o-
mon reign?

Forty years.
I Kin. 11:42.

10

MA'RY.

Time of New Testament.

1. The mother of Je'-
sus.
Matt. 2:11.
2. She said, "What-
soever He sayeth unto
you do it."
John 2:5.
3. Was committed by
Je'sus to the disciple
"whom He loved."
John 19:26.
- A. How many Ma'rys
stood by the cross of Je'sus?
Three.*

B. How many Ma'rys are
mentioned in the New Testa-
ment?

Six.†

*The mother of Je'sus, the wife of Cle'-
o-phas, and Mary Mag'da-le-ne.—John
19:25.

†The three above, and the sister of
Laz'a-rus, John 11:2, the mother of John
Mark, Acts 12:12, and a Ma'ry at Rome,
Rom. 16:6.

10

DOR'CAS.*

Time of New Testament.

1. A good woman who
died at Jop'pa.
Acts 9:36, 37.
2. Noteworthy for the
clothing she made.
Acts 9:39.
3. She was restored
to life by Pe'ter.
Acts 9:40.

— —

A. What miracle, by Pe'-
ter, preceded the restoration
of Dor'cas?

The healing of Æ'ne-
as at Lyd'da.
Acts 9:34.

B. With whom did Pe'ter
stay at Jop'pa?

Si'mon, a tanner.
Acts 9:43.

*Or Tab'i-tha.

11

MATTHEW.

Time of New Testament.

1. A publican who became an Apostle. Matt. 10:3.

2. Gives the fullest account of the Sermon on the Mount. Matt. 5-7 chs.

3. Quotes the Old Tes'ta-ment more than does any other E-van'gel-ist. Matt.

A. Who drove the buyers and sellers out of the Temple? Christ. Matt. 21:12.

B. What were the last words of Je'sus on the cross? "It is finished." John 19:30.

11

MARK.

Time of New Testament.

1. Nephew of Bar'na-bas. Col. 4:10.

2. His mother's house in Je-ru'sa-lem was a Christian resort. Acts 12:12.

3. Wrote the second Gospel. —

A. What other name had Mark? —

John. Acts 12:12, 25.

B. Where did Mark leave Paul and Bar'na-bas on their missionary tour? —

At Per'ga in Pam-phil-i-a. Acts 1:12.

11

LUKE.

Time of New Testament.

1. The "Beloved Physician." Col. 4:14.

3. Was with Paul during his (probable) second imprisonment. 2 Tim. 4:11.

3. Wrote the third Gospel and the Acts. Luke 1:1. Acts 1:1.

A. Where did the Shepherds find the babe Je'sus? —

In a manger at Beth-le'hem. Luke 2:15, 16.

B. What devout man took the child Je'sus up in his arms in the Temple? —

Sim'e-on. Luke 2:28.

11

JOHN.

Time of New Testament.

1. He and James, his brother, were Apostles. Matt. 10:2.

2. He had special revelations on Pat'mos. Rev. 1:9 ff.

3. Wrote a Gospel, three Epistles, and Revelation. —

A. Who was the mother of the Apostle John? —

Sa-lo'me. Comp. Matt. 27:56. Mark 15:40.

B. What two Apostles once desired to call fire from heaven upon a Sa-mar'i-tan village? —

James and John. Luke 9:54.

12

JE-RU'SA-LEM.

Situation—15 miles west of the northern end of the Dead Sea, 31 miles east of the Med'i-ter-ra'-ne-an.
Map 2, 4.

1. The chief city of Pal'es-tine.
Maps 2, 4.

2. Over this city, Je'-sus wept.
Luke 19: 41.

3. Here Je'sus was sentenced to death.
Luke 23 ch.

A. At what age did Je'sus first visit Je-ru'sa-lem?

Twelve years. Luke 2: 42 f.

B. From what city was the Gospel sent to all nations?

Je-ru'sa-lem. Luke 24: 47.

12

BETH'LE'HEM.

Situation—5 miles south of Je-ru'sa-lem. Map 4.

1. Birthplace of Da'-vid.
1 Sam. 17: 12.

2. Birthplace of Christ.
Matt. 2: 1.

3. Here Da'vid was anointed King by Sam'-u-el.
1 Sam. 16: 1-13.

A. Who were directed by a star to the birthplace of Je-sus?

The Wise Men. Matt. 2 ch.

B. Who were directed by angels to the birthplace of Je'sus?

The Shepherds. Luke 2 ch.

12

NAZ'A-RETH.

Situation—64 miles north of Je-ru'sa-lem. Map 4.

1. A town in Gal'i-lee, where Jo'seph and Mary lived.
Luke 2: 39.

2. The early home of Je'sus.
Luke 2: 51.

3. Here Christ did not many mighty works, because of their unbelief.
Matt. 13: 58.

A. Who sent out 70 disciples, two by two?

Je'sus. Luke 10: 1, 9.

B. Who were to carry neither purse, scrip nor shoes?

The 70 disciples.
Luke 10: 4.

12

CA-PER'NA-UM.

Situation—78 miles north of Je-ru'sa-lem. Map 4.

1. The home of Je'sus after He was thrust out of Naz'a-reth.
Luke 4: 16-29.
Matt. 4: 13.

2. Here Christ healed the cen-tu'ri-on's serv-ant.
Luke 7: 1 ff.

3. Here a par'a-lyt'ic was let down through the roof.
Mark 2: 1-5.

A. On what sea was Ca-per na-um?

The sea of Gal'i-lee.
Map. 4.

B. Who caught a fish hav-ing money in its mouth?

Pe'ter. Matt. 17: 24-27.

VOLUME NO. 2,
CONTAINS 13 BOOKS :

260

STATEMENTS AND QUESTIONS

TO BE

MEMORIZED.

TO BE MEMORIZED.

HOW sweet are Thy *words* unto my taste; more to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey comb.—Psalm 119: 103; 19: 10.

AND these *words* which I command thee this day, shall be in *thine heart*: and thou shalt *teach* (*whet or sharpen*) them *diligently* unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deut. 6: 6. 7.

CALL unto ME, and I will answer thee, and shew thee great and mighty (hidden) things, which thou knowest not.—Jer. 33 : 3.

BE ye strong therefore, and let not your hands be weak: for your work shall be rewarded.—2 Chron. 15 : 7.

THE Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.—Ruth 2 : 12.

1

NO'AH.

Born B. C. 2948.

1. Father of Shem, Ham, and Ja'pheth.

Gen. 6:10.

2. Built the ark before the flood.

Gen. 6:14.

3. The second man of whom the Bible says, he "walked with God."

Gen. 6:9.

A. How old was No'ah at the time of the flood?

600 years.

Gen. 7:6.

B. What was the token of the cov'e-nant God made with Noah and his seed?

The rainbow.

Gen. 9:12, 13.

1

LOT.

Born B. C. 1996.

1. The nephew who went with A'bra-ham to Ca'naan.

Gen. 12:5.

2. Was rescued from captivity by A'bra-ham.

Gen. 14:16.

3. Was rescued from So'dom by angels.

Gen. 19:15.

A. Who, to avoid strife, gave Lot his choice of pasturage?

A'bra-ham.

Gen. 13:9.

B. Who became a pillar of salt?

Lot's wife.

Gen. 19:26.

1

MEL-CHIZ'E-DEK.

Mentioned about B. C. 1913.

1. King of Sa'lem and priest of the Most High God.

Gen. 14:18.

2. Received tithes from A'bra-ham.

Gen. 14:20.
Heb. 7:6.

3. Type of Christ's priesthood.

Heb. 7:17.

A. Who blessed A'bra-ham upon his return from the rescue of Lot?

Mel-chiz'e-dek.

Gen. 14:18, 19.

B. Is Mel-chiz'e-dek's parentage known?

It is not.

Heb. 7:3.

1

JOB.

Time—thought to be about B. C. 1520.

1. A perfect and upright man in the land of Uz.

Job 1:1.

2. Endured patiently the loss of wealth, children, and health.

Job 1, 2 chs.

3. Later in life, God gave him, "twice as much as he had before."

Job 42:10.

A. In connection with what two men is Job mentioned by E-ze'ki-el?

No'ah and Dan'i-el.

Ezek. 14:14.

B. What trait of Job's character is mentioned in the New Tes'ta-ment?

His patience.

Jas. 5:11.

2

AA'RON.

First mentioned B. C. 1491.

1. Was prophet for his brother Mo'ses. Ex. 7:1.

2. First high-priest. Lev. 8:6-12.

3. His rod budded. Num. 17:8.

A. What two sons of Aa'ron offered strange fire and were consumed?

Na'dab and A-bi'hu Lev. 10:1, 2.

B. Where did Aa'ron die?

On Mount Hor, in E'-dom. Num. 20: 23-28.

2

E'LE=A'ZAR.

First mentioned B. C. 1491.

1. Son and successor of Aa'ron. Num. 20:26.

2. Was made high-priest on Mount Hor. Num. 20:25 ff.

3. Assisted Mo'ses in the consecration of Josh'u-a. Num. 27: 18-23.

A. Why could not Mo'ses and Aa'ron enter Ca'naan?

Because they sinned at the waters of Mer'i-bah. Num. 20: 12, 24. Deut. 32:51.

B. What priest was appointed to aid Josh'u-a in dividing the land?

E'le-a'zar. Num. 34:17.

2

NA'THAN.

First mentioned B. C. 1042.

1. A prophet who was Da'vid's friend and counselor. 2 Sam. 7:2 ff.

2. Convicted Da'vid of his guilt. 2 Sam. 12:7.

3. The prophet who aided Sol'o-mon to obtain the throne. 1 Kin. 1: 22-40.

A. Who anointed Sol'o-mon king?

Za'dok and Na'than. 1 Kin. 1:45.

B. Did the kings of Is rael have crowns?

They did. 2 Sam. 1: 10. 2 Sam. 12:30.

2

MAL'A=CHI.

Prophesied about B. C. 397.

1. The last prophet of the Old Testament. Mal. 1: 1 ff.

2. Foretold John the Bap'tist as "E-li'jah." Mal. 4:5. Matt. 11: 13, 14.

3. Prophesied of Christ as the "Sun of Righteousness." Mal. 4: 2.

A. Who foretold John the Bap'tist as a "voice" crying in the wilderness?

I-sa'iah. Isa. 40:3.

B. How long from Mal'a-chi to Christ?

397 years. Usher's Chronology.

3

JO'NAH.

Time—about B. C. 862.

1. Took a ship to flee from God. Jonah 1 : 3.
2. A great fish swallowed him. Jonah 1 : 17.
3. The men of Nin'-e-veh repented at his preaching. Matt. 12 : 41.

A. Where and when did Jo'nah flourish?

In Is'ra-el, in, or before, the reign of Jer'o-bo'am II. 2 Kin. 14 : 23, 25.

B. Of whom was Jo'nah a type?
Christ. Matt. 12 : 39, 40.

3

I-SA'IAH.

Began to prophesy about B. C. 758.

1. Had a vision of the Lord in the temple. Isa. 6 : 1.
2. He prayed, and the shadow on the dial went backward. 2 Kin. 20 : 11.
3. Predicted Christ as the "despised and rejected of men." Isa. 53 : 3.

A. Under what kings of Ju'dah did I-sa'iah prophesy?
Uz-zi'ah, Jo'tham, A'-haz, and Hez'e-kiah. Isa. 1 : 1.

B. Who, at Naz'a-reth, applied a prophesy of I-sa'iah to himself?
Je'sus. Luke 4 : 16-21.

3

DAN'I-EL.*

First mentioned B. C. 606.

1. Read the hand-writing on the wall. Dan. 5 : 17.
2. Prayed in his chamber three times a day. Dan. 6 : 10.
3. Was cast into a den of lions. Dan. 6 : 16.

A. Who was Dan'i-el?
A He'brew captive in Bab'y-lon. Dan. 1 : 1-6.

B. Who purposed not to defile himself with the king's meat and wine.
Dan'i-el. Dan. 1 : 8.

*Or Dan'iel.

3

E-ZE'KI-EL.

Began to prophesy about B. C. 595.

1. Prophesied among the captives by the river Che'bar. Ezek. 1 : 1. Map. 3.
2. Had a vision of a valley full of dry bones. Ezek. 37 : 1-10.
3. Had the vision of the holy waters. Ezek. 47 : 1-12.

A. With what king was E-ze'ki-el taken into captivity?
Jo-hoi'a-kin. Ezek. 1 : 3. Ezek. 33 : 21.

B. In what year of E-ze'-ki-el's captivity was Je-ru'-salem destroyed?

The twelfth. Ezek. 33 : 21. 2 Kin. 25 : 4 ff.

4

JER'E-MI'AH.

Began to prophesy about B. C. 629.

1. Had his message rewritten after the King burned it.

Jer. 36 : 27-32.

2. Was released from prison by Neb'u-chad-nez'zar's officers.

Jer. 30 : 11-14.

3. Decided not to go to Bab'y-lon with the captives.

Jer. 40 : 4.

A. Where were Je're-mi'-ah and the remnant of Ju'dah taken, notwithstanding God's protest ?

Into E'gypt.

Jer. 43 : 5-7.

B. What two books of the Bible did Jer'e-mi'ah write ?

Jer'e-mi'ah and Lam'-en-ta'tions.

Which see.

4

GED'A-LI'AH.

First mentioned about B. C. 588.

1. A He'brew, made Governor of Ju'dah by Neb'u-chad-nez'zar.

2 Kin. 25 : 22, 23.

2. The Jews, not taken into captivity, gathered unto him.

Jer. 40 : 7-9.

3. Was slain by one Ish'ma-el, a professed friend.

Jer. 41 : 1, 2.

A. In whose reign did Neb'u-chad-nez'zar first take Je-ru'sa-lem ?

Je-hoi'kim's.

2 Kin. 24 : 1.

B. How many times did Neb'u-chad nez'zar take Je-ru'sa-lem ?

Three times.

2 Kin. 24 : 1, 10 f.
2 Kin. 25 : 1, ff.

4

EZ'RA.

First mentioned about B. C. 457.

1. Commissioned by Ar'tax-erx'es* to go to Je'ru-sa-lem.

Ezra. 7 : 11-28.

2. The first great reformer after the captivity.

Ezra. 9, 10 chs;

3. Stood upon a pulpit and read the Law.

Neh. 8 : 4, 5.

A. What two prophetic books should be read in connection with the book of Ez'ra ?

Hag'ga-i and Zech'a-ri'ah.

Which see.

B. What great project did Hag'ga-i and Zach'a-ri'ah aid by their prophesying ?

The rebuilding of the Temple.

Ezra. 6 : 14.

*Pronounced Ar'tag-zerk'zez.

4

NE'HEMI'AH.

First mentioned about B. C. 446.

1. Cup-bearer to the King of Per'si-a.

Neh. 1 : 1, 11.

2. Was allowed to go, to rebuild Je-ru'sa-lem.

Neh. 2 : 5-8.

3. Went a second time to Je-ru'sa-lem and effected reforms.

Neh. 13 : 6-30.

A. Who especially opposed the rebuilding of the walls of Je-ru'sa-lem ?

San-bal'lat and To-bi'-ah.

Neh. 5, 6 chs.

B. Who was the only Old Testament prophet after Ne'-he-mi'ah's time ?

Mal'a-chi.

O. Test.

5

ISH'-BO'SHETH.

Began to reign B. C. 1055.

1. Son of Saul, made King at Ma'ha-na'im.

2 Sam. 2 : 8, 9.

2. Reigned over Is-ra-el two years while Da'vid reigned over Ju'-dah.

2 Sam. 2 : 10.

3. Was slain in his bed by his captains.

2 Sam. 4 : 2-8.

A. Who made Ish'-bo'-sheth King?

Ab'ner.

2 Sam. 2 : 8 f.

B. Who was Ab'ner?

Cousin of Saul, commander of his army.

1 Sam. 14 : 50.

5

HAZ'A=EL.*

First mentioned about B. C. 906.

1. God told Eli'jah to anoint him King of Syr'-i-a.

1 Kin. 19 : 15.

2. Took the territory west of Jor'dan, from Je'hu.

2 Kin. 10 : 32-34.

3. Took the treasures of Je-ru'sa-lem from Je-ho'ash.

2 Kin. 12 : 18.

A. What prophet wept in the presence of Haz'a-el?

E-li'sha.

2 Kin. 8 : 10-12.

B. What king of Is-ra-el was wounded in battle against Haz'a-el?

Jo'ram

2 Kin. 8 : 28.

*Pronounced Haz'a-el.

5

NEB'U=CHAD=NEZ'ZAR.

First mentioned B. C. 607.

1. King of Bab'y-lon who destroyed Je-ru'sa-lem.

2 Kin. 25 ch.

2. Ordered the three He'brews to be put into the fiery furnace.

Dan. 3 : 20.

3. Became insane and ate grass.

Dan. 4 : 33.

A. What King drank wine from the golden vessels taken from the Jewish Temple?

Bel-shaz'zar.

Dan. 6 : 2, 3.

B. What interrupted Bel-shaz'-zar's feast?

A hand writing upon the wall.

Dan. 5 : 5.

5

CY'RUS.

Began to reign in Bab'y-lon about B. C. 536.

1. King of Per'sia, called by name in prophecy.*

Isa. 44 : 28.

2. Issued a proclamation for rebuilding the Temple.

2 Chr. 36 : 22-23.

3. Restored the vessels of the Temple, taken by Neb'u-chad-nez'zar.

Ezra 1 : 7-11.

A. How long did Jer'e-mi'ah predict the captivity would last?

70 years.

Jer. 25 : 11.

B. Who in Bab'y-lon, sought for the end of the time of captivity?

Dan'i-el.

Dan. 9 : 2, 3.

*More than a century before his birth.

6

DA=MAS'CUS.

Station—135 miles, nearly northeast,
from Je-ru'sa-lem. Map 4.

1. The capital of
Syr'i-a.

Isa. 7 : 8.
2 Kin. 8 : 7.

2; Here A'haz, King
of Ju'dah, saw an altar
which he copied.

2 Kin. 16 : 10.

3. Here Saul (Paul,
Acts 13 : 9) was convert-
ed.

Acts 9 ch.

A. Where did Paul first
preach Christ?

At Da-mas'cus.

Acts 9 : 20.

B. Who was let down
from the wall of Da-mas'cus
in a basket?

Paul.

Act 78 9 : 25.

6

SA=MA'RI=A.

Station—32 miles, nearly north, from
Je-ru'sa-lem. Map. 4.

1. Capital of Is'ra-el,
built by Om'ri.

1 Kin. 16 : 24.

2. Here A'hab built
a temple of Ba'al.

1 Kin. 16 : 32.

3. Its capture ended
the Kingdom of the Ten
Tribes.

2 Kin. 17 : 6, 23.

A. Who built a house of
ivory?

A'hab.

1 Kin. 22 : 39.

B. Who, in Sa-ma'ri-a,
offered money that he might
receive the Holy Ghost?

Si'mon, the sorcerer.

Acts 8 : 9-24.

6

CÆS'A=RE'A.*

Situation—47 miles northwest of Je-
re'sa-lem. Map 4.

1. Home of Philip
the evangelist.

Acts 21 : 8.

2. Here Paul preach-
ed before Fe'lix, Festus
and A-grip'pa.

Acts 24-26 chs.

3. Here Her'od A-
grip'pa was smitten and
died.

Acts 12 : 19-23.

A. Who was the first Gen-
tile convert?

Cor-ne'li-us.

Acts 10 ch.

B. Who was imprisoned at
Cæs'a-re'a two years?

Paul.

Acts 24 : 27.

*Cæs'a-re'a Pal'es-ti'næ.

6

CAL'VA=RY.*

1. Place of execution
near Je-ru'sa-lem.

John 19 : 20.

2. Here Je'sus was
crucified.

Luke 23 : 33.

3. Here Je'sus said,
"It is finished."

John 19 : 30.

A. Between whom was
Je'sus crucified?

Two thieves.

Matt. 27.

B. What inscription was
written over Je'sus on the
cross?

THIS IS THE KING OF
THE JEWS.

Luke 23.

*Or Gol'go-tha.

ISH'MA=EL=ITES.

1. The descendants of Ish'ma-el. Gen. 25 : 12.

2. "They dwelt from Hav'i-lah unto Shur." Gen. 25 : 18.

3. Inland traders who bought Jo'seph. Gen. 37 : 28.

A. What son of A'braham was father of twelve princes, heads of Ar'ab tribes?

Ish'ma-el. Gen. 25 : 12-16.

B. Where were Hav'i-lah and Shur?

In the Northwest of A-ra'bi-a. 1 Sam. 15 : 7. Map I.

THE SA-MAR'I-TANS.

1. A people derived from colonists placed by the King of As-syr'i-a in Sa-ma'ri-a. 2 Kim. 17 : 24.

2. "They feared the LORD, and served their own gods." 2 Kin. 17 : 33.

3. The Jews of Christ's time had no dealings with them." John 4 : 9.

A. Did the Sa-mar'itans favor the rebuilding of the Jewish Temple?

No. Ezra 4 : 1-10.

B. Why did a Sa-mar'i-tan village refuse to receive Christ?

Because He was going to Je-ru'sa-lem. Luke 9:53 f.

RE'CHAB-ITES.

1. A nomadic tribe bound by Jon'a-dab never to drink wine. Jer. 35 : 6.

2. After more than 250 years, they were still true to their vow. Jer. 35 : 6, 14.

3. God rewarded their fidelity to the vows of Jon'a-dab. Jer. 35 : 18, 19.

A. In whose reign did Jon'a-dab (Je-hon'a-dab) live?

Je'hu's. 2 Kin. 10:23.

B. Were the Re'chab-ites of Is'ra-el-it'ish ancestry?

No. Com. 1 Chr. 2 : 55. Judg. 1 : 16. 1 Sam. 15 : 6.

PHI-LIS'TINES.

1. A people in the Southwest of Pal'es-tine. Map 2

2. Defeated Is'ra-el near A'-phek, and captured the Ark of God. 1 Sam. 4 : 1, 11.

3. Defeated Is'ra-el at Gil-bo'a, when Saul was slain. 1 Sam. 31 ch.

A. Where did the Phi-lis'tines place the Ark after its capture?

In the house of their god Da'gon. 1 Sam. 5 : 2.

B. What happened to Da'gon in presence of the Ark?

He fell and was broken. 1 Sam. 5 : 3, 4.

8

KA'DESH.*

Site—not definitely known.

1. From this place Mo'ses sent spies into Ca'naan.

Num. 13:26.

2. To this place the Is'ra-el-ites returned after 38 years' wandering.

Num. 13:26.

Num. 20:1.

3. Here Mo'ses smote the rock for water.

Num. 20:11.

A. How long were the spies searching Ca'naan?

Forty days.

Num. 13:25.

B. How long did the Is'ra-el-ites wander in the wilderness?

Forty years.

Num. 14:34.

*Called also Ka'desh-bar ne-a.

8

GIL'GAL.

Site—not definitely known.

1. Place where the Is'ra-el-ites encamped after crossing Jor'dan.

Josh. 4, 19.

2. Here the first Pass'o-ver in Ca'naan* was observed.

Josh. 5:10.

3. Here Saul, through disobedience, lost his kingdom.

1 Sam. 13:12-14.

A. Where did Is'ra-el first suffer defeat after crossing Jor'dan?

At A'i.

Josh. 7:2-5.

B. Why was Is'ra-el defeated at A'i?

Because of A'chan's sin.

Josh. 7:10-21.

*Or Ca'na-an.

8

GATH.

Site—not definitely known.

1. The home of Go-li'ath.

1 Sam. 17:4.

2. Here Da'vid took refuge with King A'chish.

1 Sam. 21:10.

3. The Phi-lis'tine city taken by Haz'a-el.

2 Kim. 12:17.

A. Name the five chief cities of the Phi-lis'tines.

Ash'dod, Ga'za, As'ke-lon, Gath, Ek'ron.

1 Sam. 6:17.

B. To what three cities did the Phi-lis'tines take the Ark of God?

Ash'dod, Gath, Ek'ron.

1 Sam. 5 ch.

8

MIS'PEH.*

Situation—in Ben'ja-min. Josh. 18:26.

1. Between this place and Shen, Sam'u-el set up his Eb'en-e'zer.

1 Sam. 8:12.

2. Here Saul was chosen King.

1 Sam. 10:17-21.

3. The place of residence of the Chal-de'an Governor of Ju-dæ'a.

Jer. 40:10.

A. What two places were called, "City of David?"

Je-ru'sa-lem and Beth'-le'-hem of Ju-dæ'a.

2 Sam. 5:6, 7.

Luke 2:4.

B. How many Beth'le'hems were there in Pal'es-tine?

Two—one in Judæ'a, one in Zeb'u-lun.

Matt. 2:1.

Josh. 19:10, 15.

*Or Miz'pah.

9

AN'TI=OCH.

In Syr'i-a—300 miles north of
Je-ru'sa-lem. Map 5.

1. Here the disciples
were first called Chris-
tians.

Acts 11 : 26.

2. To this city the
Church at Je-ru'sa-lem
sent Bar'na-bas.

Acts 11 : 22.

3. The center of Gen'-
tile e-van'gel-i-za'tion.

Acts 18-21 chs.

A. Who, beside Jews, first
believed at An'ti-och?

Gre'cians.

Acts. 11 : 19-21.

B. There was another An'-
ti-och—where was it?

In Pi-sid'i-a.

Acts 13 : 14.

9

JER'I=CHO.

Situation—about 16 miles northeast of
Je-ru'sa-lem. Map 4.

1. The first city taken
by Josh'u-a.

Josh. 6 ch.

2. The "City of Palm-
trees."

2 Chron. 28:15.

3. Here Christ met
Zac-che'us.

Luke 19:1, 2.

A. The walls of what city
fell at the blowing of trump-
ets?

Jer'i-cho?

Josh. 6:20.

B. Who healed the waters
of Jer'i-cho?

E-li'sha.

2 Kin. 2:19-22.

9

PHI=LIP'PI.

A noted city in Mac'e-do'ni-a.
Map 5.

1. Here Paul founded
the first Christian
Church in Eu'rope.

Acts 16 : 12 f.

2. Here Lyd'i-a be-
came a Christian.

Acts 16 : 14.

3. Here Paul and Si'-
las were imprisoned.

Acts 16 : 12-23

A. What Church sent aid
to Paul as no other Church
did?

The Church at Phi-lip'-
pi.

Phil. 4 : 15-18.
2 Cor. 11 : 9.

B. Did Paul visit Phi-lip'-
pi more than once?

He did.

Acts 16 : 12, 40.
Acts 20 : 6.

9

SAL'A=MIS.

Situation—in the East of Cy'prus.
Map 5.

1. The first city in
Cy'prus visited by Paul.

Acts 13 : 4, 5.

2. Here El'y-mas was
struck blind for his false
teaching.

Acts 13 : 8-11.

3. Here the deputy,
Ser'gi-us Pau'lus was con-
verted.

Acts 13 : 7, 12.

A. Who introduced the
Gospel into Cy'prus?

Christians scattered by
persecution.

Acts 11 : 19.

B. Who introduced the
Gospel to the Gre'cians at An'-
ti-och?

Men of Cy'prus and
Cy-re'ne.

Acts 11 : 20.

10 E'GYPT.

1. The country whose kings were called Pha'-raoh.*

Ex. 6:13.

2. In this country, the Is'rael-ites were in bondage.

Ex. 3:7.

3. Into this country, Je'sus was taken to escape Her'od.

Matt. 2:14.

A. In what part of E'gypt did the Is'rael-ites sojourn?

Go'shen.

Gen. 47:6.

B. At what city did the Is'rael-ites begin their journey from E'gypt?

Ra-me'ses.

Ex. 12:37.

*Or Pha'ra-o.

10 MO'AB.

1. Country of which Ba'lak was King. Num. 22:10.

2. Ar, or Rab'bath-Mo'ab, was its chief city.

Num. 21:28.

3. The Is'rael-ites served Eg'lon, its king, 18 years.

Judg. 3:14.

A. Where was Mo'ab?
East of the Dead Sea, and south of Ar'non.

Num. 21:13.
Map 2.

B. Why was the region north of Ar'non sometimes called the "Land of Mo'ab?"

Because it once belonged to Mo'ab

Num. 21:26

10 E'DOM.

For situation, see Map 1.

1. The country named from E'sau.

Gen. 36:8, 9.

2. Often called Mount Se'ir.

Gen. 36:8.

3. At a port of this country, on the Red Sea, Sol'o-mon built a navy

1 Kin. 9:26.

A. Which had a King first—E'dom or Is'rael?

E'dom.

Gen. 36:31.

B. What book of the Bible, written during the captivity, was directed against E'dom?

O'ba-di'ah.

Ob. 1:1 ff.

10 JOP'PA.

Situation—³² miles northwest from Je-ru'sa-lem. Map, 2, 4.

1. At this port, the timber for Sol'o-mon's temple was landed.

2 Chr. 2:16.

2. Here Jo'nah took a ship for Tar'shish

Jonah 1:3.

3. Here Peter, by a vision, was taught not to despise the Gentiles.

Acts 10:5 ff.

A. Was timber for the second temple shipped to Jop'pa? It was.

Ezra 3:7.

B. On what sea was Jop'pa?

The Med'i-ter-ra'ne-an.

Map 4.

11

LE'VITES.

1. Descendants of Le'vi, a son of Jacob.

Num. 3: 15 ff.

2. The tribe consecrated to priestly service.

Num. 18: 2.

3. Had no inheritance, save cities to dwell in, with their suburbs.

Josh. 14; 3, 4.

A. To what tribe did Mo'ses and Aa'ron belong?

The Le'vites.

Ex. 4: 14.

B. How were the Le'vites supported?

By part of the sacrificial offerings, and the first fruits.

Deut. 18: 3-5.

11

ARK
OF THE COV'E-NANT.

A. A chest, overlaid, within and without, with pure gold.

Ex. 25: 11, 10.

2. Contained golden pot of manna, A'a'ron's rod that budded, and the tables of the Law.

Heb. 9: 4.

3. Its cover was the Mercy-seat.

Ex. 25: 21.

A. What was the size of the Ark of the Cov'e-nant?

2½ cubits long, 1½ high, and 1½ wide.

Ex. 25: 20.

B. What was the use of the Mercy-seat?

Here God communed with His people.

Ex. 25: 22.

11

E'SAU.

Born B. C. 1837.

1. A hunter whose venison won for him the love of his father.

Gen. 25: 27, 28.

2. Sold his birthright for a mess of pottage.

Gen. 25: 33.

3. The father of the E'domites.

Gen. 36: 9.

A. Who bought E'sau's birthright?

Jacob.

Gen. 25: 31-33.

B. Could E'sau recover his birthright after having sold it?

No.

Heb. 12: 16, 17.

11

JU'DAS IS-CAR'I-OT.

Time of New Testament.

1. Found fault when Ma'ry anointed Je'sus.

John 12: 3-5.

2. Betrayed Je'sus with a kiss.

Matt. 26: 47, 48.

3. Hanged himself in remorse.

Matt. 27: 5.

A. What did Ju'das do with the silver received for betraying Christ?

He cast it down in the temple.

Matt. 27: 5.

B. What was bought with the money Ju'das cast down?

The potter's field, to bury strangers in.

Matt. 27: 7.

12**JOHN THE BAP'TIST.**

Time of New Testament.

1. The fore runner of Christ.

Matt. 3: 3.

2. Baptized Je'sus.

Matt. 3: 3-16.

3. Was beheaded in prison.

Matt. 14: 10.

A. Who said, "Behold the Lamb of God, which taketh away the sin of the world?"

John the Bap'tist.

John 1: 29.

B. Who said, "He must increase, but I must decrease?"

John the Bap'tist.

John 3: 30.

12**PHIL'IP.**

One of the seven deacons.

1. The first, after the ascension, to preach in Sa-ma'ria.

Acts 8: 5-14.

2. Baptized the E'thi-o'pi-an eunuch.

Acts 8: 38.

3. Had four daughters who prophesied.

Acts 21: 8, 9.

A. Where was Phil'ip found after he had baptized the eunuch?

At A-zo'tus (Ash'dod.)

Acts 8: 40.

B. What noted man visited Phil'ip at Cæs'are-a?

Paul.

Acts 21: 8.

12**STE'PHEN.**

Time of New Testament.

1. One of the seven deacons, "full of faith and power."

Acts 6: 8.

2. Before the Council his face looked like the face of an angel.

Acts 6: 15.

3. The first Christian martyr.

Acts 7: 59, 60.

A. What were Ste'phen's last words?

"Lord, lay not this sin to their charge."

Acts 7: 60.

B. What words, similar to Ste'-hen's, did Je'sus utter on the cross?

"Father forgive them; for they know not what they do."

Luke 23: 42.

12**PE'TER.**

Time of New Testament.

1. Tried to walk on the sea.

Matt. 14: 29.

2. Was imprisoned by Her'od, and released by an angel.

Acts 12: 3-8.

3. An'a-ni'as and Sapphi'ra fell dead at his rebuke.

Acts 5: 1-10.

A. By whom was Pe'ter brought to Christ?

An'drew, his brother.

John 1: 40-42.

B. Who foretold Pe'ter's death?

Je'sus.

John 21: 18, 19.
2 Pet. 1: 14.

13

LAZ'A-RUS.

Time of the New Testament.

1. Brother of Ma'ry and Mar'tha. John 11: 19.
2. Je'sus wept on the way to his grave. John 11: 34, 35.
3. Was raised by Je'sus, after He had been buried. John 11: 38, 44.

A. Whom, besides Laz'a-rus, did Je'us raise from the dead?

Ja-i'rus' daughter and the widow's son. Mark 5: 22, 42. Luke 7: 11 15.

B. Repeat the shortest verse in the Bible.

"Je'sus wept." John 11: 35.

13

ZAC-CHE'US.

Time of New Testament.

1. A chief publican, small of stature. Luke 19: 2, 3.
2. Climbed a tree to see Je'sus. Luke 19: 4.
3. Promised to restore forefold if he had taken anything by false accusation. Luke 19: 8.

A. Whom did Je'sus come seek and save?

The lost. Luke 19: 10.

B. Who said "Him that cometh to me I will in no wise cast out?"

Je'sus. John 6: 37.

13

BE-THES'DA.

1. A pool at Je-ru'sa-lem, near the sheep market. John 5: 2.
2. Had five porches in which were many sick. John 5: 2, 3.
3. Here Je'sus cured a man who had been ill 38 years. John 5: 5.

A. How many did Je'sus feed with *five* loaves and *two* fishes?

About 5000 men, besides women and children. Matt. 14: 17, 21.

B. How many did Je'sus feed with *seven* loaves and a *few* little fishes?

Four thousand men, besides women and children. Matt. 15: 34, 38.

13

JAB'BOK.

1. The brook near which Ja'cob wrestled all night. Gen. 32: 22 2, 4.
2. It flows through Gad, between Mount Gil'-e-ad and Ma'ha-na'im. Map 2.
3. The northern boundary of the territory taken from Si'hon. Num. 21: 23, 24.

A. Who named Ma'ha-na'im?

Ja'cob. Gen. 32: 2.

B. When did Da'vid flee to Ma'ha-na'im?

When Ab'sa-lom rebelled. 2 Sam. 17: 24.

THE CHRISTIAN AT HOME.

CHRISTIANITY begins *in the home*. If not there, it is nowhere. We may attend meetings, and sing hymns and join devoutly in prayer; we may give money to the poor, and send missionaries and Bibles to the heathen; we may organize societies of every description for doing good; we may get up church fairs, and tea-parties and tableaux and picnics; we may, in short, devote all our time and all our means to doing good, and yet not be the true and earnest Christian we ought to be after all.

If they cannot say of us in the family at home: "He or she is a Christian, we know it, we feel it, "if home is not a better and happier place for our living in it, if there is not an influence going out from us, day by day, silently showing those about us in the right direction, then it is time for us to stop where we are, and begin to examine into our title to the name of Christian.

Christianity. *Christ-likeness*. Is that ours? Are we possessed of that? Are we patient, kind, long-suffering, forbearing, seeking with all our hearts to do good, dreading with all our hearts to do evil? For if we are Christ's we shall be like Him; and the first fruits, and the best fruits of our daily living, will be in the better and happier lives of those who are about us day by day.

—Anonymous.

He is happiest, be he king or peasant, who finds peace in his home.

—Goethe.

I am the mother of an immortal being! God be merciful to me, a sinner!

—Margaret Fuller Ossoli.

Stories first heard at a mother's knee are never wholly forgotten—a little spring that never quite dries up in our journey through scorching years.

—Ruffini.

The future of society is in the hands of the mothers. If the world was lost through woman, she alone can save it.

—De Beaufort.

"It is the mother who moulds the character and fixes the destiny of the child."

VOLUME NO. 3,
CONTAINS 12 BOOKS:

240

STATEMENTS AND QUESTIONS
TO BE
MEMORIZED.

TO BE MEMORIZED.

TRUST in the *Lord* with all thine heart ; and *lean not* unto *thine own understanding*. In *all thy ways* acknowledge *Him*, and *He shall direct thy paths*. Be not wise in thine own eyes : fear the Lord and depart from evil.—Prov. 3 : 5-8.

THE blessing of the Lord, it maketh rich, and He addeth no sorrow with it.—Prov. 10 : 22.

MY SON, keep thy father's commandment, and forsake not the law of thy mother ; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou wakest, it shall talk with thee.—Prov. 6:20. 21, 22.

HONOR the *Lord* with *thy substance*, and with the *first-fruits* of *all thine increase* : so shall thy *barns* be *filled* with *plenty*.—Prov. 3 : 9-10.

DEAR young friends, these verses constitute the best insurance policy in the universe. This insures you for time and eternity. It covers two worlds.

1 TYRE.

In Phœ-ni'ci-a—106 miles north of Je-ru'sa-lem. Maps 2,4.

1. A city called the "daughter of Zi'don."

Isa. 23 : 12.

2. Its King, Hi'ram, supplied Sol'o-mon with timber.

2 Chr. 2 ch.

3. It was predicted of this city, A place for the spreading of nets.

Ezek. 26 : 5.

A. Whose daughter was Jez'e-bel, A'hab's wife?

Eth'ba-al's—King of Zi'don.

1 Kin. 16 : 31.

B. Who sold fish in Je-ru'-sa-lem on the Sabbath?

Men of Tyre.

Neh. 13 : 16.

1 SI'DON*.

In Phœ-ni'ci-a—126 miles north of Je-ru'sa-lem. Maps 2.

1. A city often associated in Scripture with Tyre.

Mark 11 : 22.

* Matt. 7 : 31.

2. This city and Tyre were early noted for their commerce.

Isa. 23 : 2.

Ezek. 27 : 3.

3. Here Paul, as prisoner, went ashore to refresh him.

Acts. 27 : 3.

A. What prophet in captivity foretold the overthrow of Si'don?

E-ze'ki-el.

Ezek. 28 : 21-24.

B. What a miracle did Je'-sus perform in Phœ-ni'ci-a ?

He cast out an unclean spirit.

Mark 7 : 24-30.

*Or Zi'don.

1 NIN'E-VEH.

1. The ancient capital of As-syr'i-a.

Map 3.

2. The city warned by Jo'nah

Jonah 3 : 3.

3. Called by Na'hum the "bloody city."

Nah. 3 : 1.

A. What King was killed in Nin'e-veh, while worshipping his god?

Sen-nach'e-rib.

2 Kin. 19 : 36, 37.

B. Who predicted that Nin'e-veh would become "a desolation, a place for beasts to lie down in?"

Zeph'a-ni'ah.

Zeph 2 : 13-15.

1 BAB'Y-LON.

1. Capital of Chal-de'-a.

Isa. 13 : 19.

Map. 3.

2. The city of which Neb'u-chad-nez'zar boasted.

Dan. 4 : 28-30.

3. To this city the people of Ju'dah were carried captive.

2 Kin. 25 ch.

A. What prophet long flourished in Bab'y-lon?

Dan'i-el.

Dan. 1-6 chs.

B. Who wrote a book against Bab'y-lon and ordered it to be cast into the Eu-phra'-tes?

Jer'e-mi'ah.

Jer. 51 : 60-63.

2

BE'ER-SHE'BA.*

Situation—41 miles southwest of Je-ru'sa-lem. Maps 2, 4.

1. Here was the "well of the oath."

Gen. 21:25-31.

2. Here Ja'cob offered sac'ri-fices on his way to E'gypt.

Gen. 46:1.

3. Here, before going to Ho'reb, E-li'jah left his servant.

1 Kin. 19:3-8.

A. Who made the first league upon record?

A'bra-ham and A-bim'-e-lech.

Gen. 21:27.

B. What was meant by "from Dan even to Be'er-she'-ba?"

The entire Holy Land.

1 Sam. 3:20.

*Or Be-er'she-ba.

2

BETH'EL.

Situation—12 miles north of Je-ru'sa-lem. Map 4.

1. Place where Ja'cob had his vision of the ladder.

Gen. 28:19.

2. Here Jer'o-bo'am's hand was paralyzed and his altar rent.

1 Kin. 13:11-5.

3. Here children mocked E-li'sha, and were destroyed by bears.

2 Kin. 2:23, 24.

A. What king of Is'ra-el had his court at Beth'el?

Jer'o-bo'am II.

Amos 7:10-13.

B. Who was not allowed to prophesy in Beth'el?

A'mos.

Amos. 7:12, 13.

2

HE'BRON.

Situation—34 miles south of Je-ru'sa-lem. Maps 2, 4.

1. Here A'bra-ham bought the cave of Mach-pe'lah.

Gen. 23:17.

2. Here Da'vid reigned 7½ years.

2 Sam. 2:11.

3. The seat of Ab'sa-lom's rebellion.

2 Sam. 15:10.

A. Where were A'bra-ham and Sa'rah. I'saac and Re-bek'ah, Ja'cob and Le'ah buried?

In the cave of Mach-pe'lah.

Gen. 49:31.

Gen. 50:13.

B. Where was Ra'chel buried?

Near Beth'-le'hem.

Gen. 35:19.

2

SHE'CHEM.

Situation—34 miles north of Je-ru'sa-lem. Maps 2, 4.

1. Here A'bra-ham built his first altar in Ca'-naan.

Gen. 12:6, 7.

2. Here Jo'seph was buried.

Josh. 24:32.

3. Here Re'ho-bo'am was made King.

1 Kin. 12:1.

A. What other names are given to She'chem in Scripture?

Si'chem, Sy'chem, and (probably) Sy'char.

Gen. 12:6.

Acts 7:16.

John 4:5.

B. Where did Je'sus reveal Himself to a woman of Sa-ma'ri-a?

At Ja'cob's well near Sy'char.

John 4:5-26.

3

SIM'E-ON.

1. The smallest tribe when Is'ra-el entered Ca'naan.

Num. 26:14.

2. Located with Ju'dah in the South of Pal'es-tine.

Josh. 19:1 f. Map 2.

3. United with Ju'dah in subduing their inheritance.

Judg. 1:3-17.

A. Which tribe was *largest* when Is'ra-el entered Pal'es-tine?

Ju'dah.

Num. 26:22.

B. What tribe possessed Be'er-she'ba?

Sim'e-on.

Josh. 19:1, 2.

3

E'PHRA-IM.

1. The tribe descended from the second son of Jo'seph.

Gen. 41:52. Num. 1:32.

2. Situated in Pal'es-tine north of Dan and Ben'ja-min.

Map 2.

3. Josh'u-a was a member of this tribe.

Num. 13:8, 16.

A. What two tribes were made prominent in prophetic blessing?

Ju'dah and E'phra-im.

Gen. 48:17-19. Gen. 49:10.

B. Did a spirit of rivalry exist between Ju'dah and E'phra-im?

It did.

Isa. 11:13.

3

DAN.

1. A tribe of Is'ra-el north of Ju'dah on the Med'i-ter-ra'ne-an.

Josh. 19:40-48. Map 2.

2. Part of the tribe moving north took La'ish.

Judg. 18 ch.

3. Took the images of Mi'cah, and set them up at La'ish.

Judg. 18:18-31.

A. What name did the Dan'ites give to La'ish?

Dan.

Judg. 18:29.

B. Where did the Am'o-rites, at one time, drive the people of Dan?

Into the mountain.

Judg. 1:34.

3

BEN'JA-MIN.

1. Tribe descended from the youngest son of Ja'cob.

Gen. 42:4-13.

2. Almost destroyed by the other tribes at Gib'e-ah.

Judg. 20:43-48.

3. King Saul belonged to this tribe.

1 Sam 9:1-17.

A. What tribe adhered to Ju'dah when the ten tribes revolted?

Ben'ja-min.

1 Kin. 12:21.

B. To what tribe did Paul belong?

Ben'ja-min.

Phil. 3:5.

4

NAPH'TA-LI.

1. The tribe situated east of Ash'er. Map 2.

2. Kd'ash, a city of refuge, was within this tribe. Josh. 20:7

3. This tribe, with Zeb'u-lon, defeated Sis'e-ra, the captain of Ja'-bin's army. Judg. 4:7, 10, 15.

A. Who was Ja'bin?

King of Ca'naan. Judg. 4:2.

B. How long did Ja'bin "mightly oppress the children of Is'ra-el?"

Twenty years. Judg. 4-3.

4

ZEB'U-LON.

1. A tribe south of Ash'er and Naph'ta-li. Map 2.

2. Mount Ta'bor was on the southern border of its territory. Map 2.

3. E'lon, a Judge, belonged to this tribe. Judg. 12:11.

A. Who were the *first* of the "Judges" of Is'ra-el?

Oth'ni-el. Judg. 3:9, 10.

B. Who was the *last* of the "Judges" of Is'ra-el?

Sam'u-el. 1 Sam. 7:15.
1 Sam. 8:6.

4

IS'SA-CHAR.

1. Tribe of Is'ra-el south of Zeb'u-lon. Map 2.

2. Mount Gil-bo'a was within this tribe. Map 2.

3. Ba'a-sha, King of Is'ra-el, was of this tribe. 1 Kin. 15:27, 28.

A. How many kings of Is'ra-el were of Ba'a-sha's dynasty?

Two—Ba'a-sha and E'lah. 1 Kin. 15:27, 28. 1 Kin. 16:8-19.

B. What dynasty did Ba'a-sha overthrow?

Jer'o-bo'am's. 1 Kin. 15:29.

4

JU'DAH.

1. The tribe to retain the scepter till the coming of Shi'loh. Gen. 49:10.

2. First tribe to receive its possession west of Jordan. Josh. 15 ch.

3. Tribe to which Da'vid belonged. 1 Chr. 2:3-15.

A. What tribe furnished the master-workmen for the Tab'er-na-cle?

Ju'dah and Dan. Ex. 31:1-7.

B. Who qualifies men for their work?

God. Ex. 31:3.

5

REU'BEN.

1. The tribe descended from the oldest son of Ja'cob.

Gen. 49:3.

2. Tribe east of Jor'dan and the Dead Sea.

Map 2.

3. Da'than and A-bi'-ram belonged to this tribe.

Num. 16:1.

A. From what mountain did God show Mo'ses the Promised Land?

Ne'bo, or Pis'gah.

Deut. 34:1.

B. Within the bounds of what tribe was Pis'gah?

Reu'ben.

Map 2.

5

GAD.

1. The tribe east of Jor'dan, between Reu'ben and Ma-nas'seh.

Map 2.

2. Within this tribe was Ra'moth-gil'e-ad.

Map 2.

3. This tribe and Reu'ben had many cattle.

Num. 32:1.

A. What king of the Am'o-rites did Is'ra-el defeat before crossing Jor'dan?

Si'hon.

Deut. 2:32 f.

B. What king of Ba'shan did Is'ra-el defeat before crossing Jor'dan?

Og.

Deut. 3:1 f.

5

MA-NAS'SEH.

1. Tribe of Is'ra-el descended from the older son of Jo'seph.

Gen. 48:14-20.

2. Settled half on each side of Jor'dan.

Josh. 17:5.

3. Gid'e-on belonged to this tribe.

Judg. 6:13, 15.

A. What two tribes were named from the sons of Jo'seph?

E'phra-im and Ma-nas'seh.

Josh. 14:4.

B. From whom did the other ten tribes take their names?

The sons of Ja'cob.

Gen. 49 ch.
Num. 13:4-15.

5

ASH'ER.

1. The tribe of Is'ra-el located in the north-west of Pal'es-tine.

Map 2.

2. Its territory extended from Car'mel to Zi'don.

Map 2.

3. Anna, the prophetess, belonged to this tribe.

Luke 2:36.

A. Who commanded Is'ra-el to make no league with the inhabitants of the land?

The Lord.

Ex. 34:11, 12.

B. Did the tribe of Ash'er drive out the Ca'naan-ites?

No.

Judg. 1:32.

6

RE'HO-BO'AM.

Reigned in Ju'dah B. C. 975-958.

1. Son and successor of Sol'o-mon. 1 Kin. 11 : 43.

2. At his accession the Ten Tribes revolted. 1 Kin. 12 ch.

3. Surrendered Je-ru'-sa-lem to Shi'shak, King of E'gypt. 2 Chr. 12 : 5-9.

A. Who forbade Re'ho-bo'-am's attempting to subdue the Ten Tribes?

God. 1 Kin. 12 : 21-24.

B. Who were usually called the "children of Is'-ra-el" in the time of the *divided monarchy*?

The Ten Tribes. 2 Chr. 13 : 13-16.

6

A'SA.

Reigned in Ju'dah, B. C. 955-914.

1. He, by Divine aid, smote the hosts of Ze'rah. 2 Chr. 14 : 9-12.

2. Relied on Ben'-ha'-dad, King of Syr'i-a, instead of God. 2 Chr. 16 : 1-9.

3. Imprisoned Ha-na'-ni* for delivering an un- welcome message. 2 Chr. 16 : 7-10.

A. Did A'sa favor idolatry? No. 2 Chr. 15 : 16, 17.

B. How many Ben'-ha' dads are mentioned in the Bible?

Three. 1 Kin. 15 : 18.
1 Kin. 20 : 1.
2 Kin. 13 : 3.

*Or Han'a-ni.

6

JE-HOSH'A-PHAT.

Reigned in Ju'dah B. C. 914-892.

1. Sent teachers throughout Ju'dah to in-struct the people. 2 Chr. 17 : 8, 9.

2. To him the prophet said, "The battle is not yours but God's." 2 Chr. 20 : 15.

3. Was reproved for his alliance with A'hab. 2 Chr. 19 : 2.
Comp. 18 ch.

A. With whom did Je-hosh'a-phat join in building ships?

A'ha-zi'ah, king of Is'-ra-el. 2 Chr. 20 : 35, 36.

B. Did Je-hosh'a-phat's alliance with wicked A'ha-zi'-ah please God?

No. 2 Chr. 20 : 37.

6

ATH'A-LI'AH.

Reigned in Ju'dah B. C. 884-878.

1. Daughter of A'hab, King of Is'-ra-el. 2 Kin. 8 : 18.

2. Wife of Je-ho'ram, King of Ju'dah. 2 Kin. 8 : 16, 18.

3. The only woman who occupied a Jew'ish throne. 2 Chr. 23 : 12, 13.

A. Was Je-ho'ram bene- fited by his alliance with A'hab?

No. 2 Kin. 8 : 18.

B. What King of Ju'dah received a letter from E-li'jah?

Je-ho'ram. 2 Chr. 21 : 5, 12.

7

JER'O-BO'AM.

Reigned in Is'ra-el B. C. 975-954.

1. First King of the Ten Tribes.

1 Kin. 11 : 31.

2. Set up two golden calves, as objects of worship.

1 Kin. 12 : 28.

3. Ejected the Levit-i-cal priesthood, and created a new order.

2 Chr. 11 : 14, 15.

A. Where did Jer'o-bo'am set up his golden calves?

At Beth'el and Dan.

1 Kin. 12 : 29.

B. Who was "the son of Ne'bat, who made Is'ra-el to sin?

Jer'o-bo'am.

2 Kin. 10 : 29.

7

A'HAB.

Reigned in Is'ra-el B. C. 918-898.

1. King of Is'ra-el who married Jez'e-bel.

1 Kin. 16 : 29, 31.

2. Established the worship of Ba'al in his kingdom.

1 Kin. 16 : 31, 32.

1 Kin. 18 : 4, 19.

3. Imprisoned a prophet who warned him of defeat at Ra'moth-gil'e-ad.

1 Kin. 22 : 27-29.

A. How many in Is'rael, under A'hab, did not worship Ba'al?

Seven thousand.

1 Kin. 19 : 18.

B. How many men had Jer'o-bo'am, a predecessor of A'hab, in his army?

Eight hundred thousand.

2 Chr. 13 : 3.

7

JE'HU.

Reigned in Is'ra-el B. C. 884-856.

1. Was anointed King of Is'ra-el by command of E-li'sha.

2 Kin. 9 : 1-6.

2. Destroyed the house of A'hab.

2 Kin. 10 : 11.

3. Destroyed the temple of Ba'al in Sa-ma'ri.

2 Kin. 10 : 27.

A. Did Je'hu restore the pure worship of Je-ho'vah?

No.

2 Kin. 10 : 20-31.

B. How many generations of the house of Je'hu reigned in Is'ra-el?

Five.

2 Kin. 15 : 12.

7

JEZ'RE-EL.

Situation—about 53 miles north of Je-ru'sa-lem.

1. A town in Is'sa-char, where A'hab had a palace.

1 Kin. 21 : 1.

2. Here A'hab seized Na'both's vineyard.

1 Kin. 21 : 16.

3. The dogs ate Jez'e-bel by its walls.

1 Kin. 21 : 23.

A. Who said to E-li'jah, "Hast thou found me, O mine enemy?"

A'hab.

1 Kin. 21 : 20.

B. Who served A'hab, yet "feared the Lord greatly?"

O'ba-di'ah.

1 Kin. 18 : 3.

8

UZ-ZI'AH.*

Reigned in Ju'dah B. C. 810-758.

1. King of Ju'dah,
who "loved husbandry."

2 Chr. 26 : 10.

2. Constructed "en-
gines" of war.

2 Chr. 26 : 15.

3. Offered incense in
the Temple, and was
smitten with Leprosy.

2 Chr. 26 : 16-20.

A. How long, is it said,
God made Uz-zi'ah to pros-
per?

"As long as he sought
the Lord."

2 Chr. 26 : 5.

B. Who, only, might burn
incense?

The Priests.

2 Chr. 26 : 18.

* Or Az'a-ri-ah.—2 Kin. 15 : 1 ff.

8

HEZ'E-KI'AH.

Reigned in Ju'dah B. C. 726-698.

1. Began his reign by
restoring the worship of
God.

2 Chr. 29 : 1 ff.

2. God lengthened
his life in answer to
prayer.

Isa. 38 : 5.

3. Unwisely showed
his treasures to men from
Bab'y-lon.

2 Kin. 20 : 12-18.

A. What prophet often
visited Hez'e-ki'ah?

I'sa-iah.

2 Kin. 19 ch.

Isa. 38 : 1. 4.

B. Who destroyed the
brazen serpent made by Moses'
Hez'e-ki'ah.

2 Kin. 18 : 4.

8

JO-SI'AH.

Reigned in Ju'dah B. C. 641-610.

1. Became King of
Ju'dah, when eight years
old.

2 Kin. 22 : 1.

2. The Book of the
Law was found in his
reign.

2 Kin. 22 : 8.

3. Burned men's bones
on the altar at Beth'el,
as predicted.

2 Kin. 23 : 15, 16.

1 Kin. 13 : 2.

A. What did Jo-si'ah do
to the temple?

He repaired it.

2 Kin. 22 : 3-7.

B. What great festival did
Jo-si'ah observe?

The Pass'o-ver.

2 Chr. 35 : 18.

8

ZED'E-KI'AH.

Reigned in Ju'dah B. C. 599-588.

1. Was made King in
Ju'dah, by Neb'u-chad-
nez'zar.

2 Chr. 36 : 10.

2. The last King of
Ju'dah, before the Cap-
tivity.

2 Kin. 25 : 1-11.

3. Was made blind,
and taken to Bab'y-lon.

2 Kin. 25 : 7.

A. What Prophet, in the
reign of Zed'e-ki'ah, was let
down into a miry dungeon?

Jer'e-mi'ah.

Jer. 38 : 5, 6.

B. Who showed Zed'e-
ki'ah how to save Je-ru'sa-lem
and himself?

Jer'e-mi'ah.

Jer. 38, 17 ff.

9

HER'OD.*

Time of New Testament.

1. Killed the Apostle James.

Acts 12: 2.

2. Imprisoned Pe'ter.

Acts 12: 3.

3. Was smitten because he gave not God the glory.

Acts. 12: 23.

A. Where did Her'od reside?

At Cæs'a-re'a.

Acts 12: 19.

B. Why did Her'od imprison Pe'ter?

Because the death of James pleased the Jews.

Acts 12: 3.

* Her'od A-grip'pa I., grandson of He'rod the Great.

9

PI'LATE.*

Time of New Testament.

1. Roman governor who tried Je'sus.

Matt. 27 ch.

2. He said of Je'sus, I find no fault in this man.

Luke 23: 4.

3. Delivered Je'sus to be crucified.

Matt. 27: 26.

A. Whose head was crowned with thorns?

Je'sus'.

Matt. 27: 29.

B. What murderer did the Jews prefer to Je'sus?

Ba-rab'bas.

Mark 15: 6-11.

* Pon'ti-us Pi'late.

9

A-GRIP'PA.*

Time of New Testament.

1. The King before whom Fes'tus brought Paul.

Acts 25: 24-27.

2. A King, expert in Jew'ish customs.

Acts 26: 3.

3. Almost persuaded to be a Christian.

Acts 26: 28.

A. Where was Paul brought before A-grip'pa?

At Cæs'a-re'a.

Acts 25: 13 ff.

B. Why did A-grip'pa go to Cæs'a-re'a?

To salute Fes'tus.

Acts 25: 13.

* Her'od A-grip'pa II., son of Her'od A-grip'pa I., did not reign in Ju-dæ'a.

9

FE'LIX.

Time of New Testament.

1. Governor to whom Paul was sent as prisoner.

Acts 23: 24.

2. He trembled as Paul reasoned of righteousness, temperance, and judgment to come.

Acts 24: 25.

3. Would have released Paul for money.

Acts 24: 26.

A. Where did the Ro'-man governor of Ju-dæ'a live?

At Cæs'a-re'a.

Acts 23: 33.

B. Why did Fes'tus leave Paul bound?

To please the Jews.

Acts 24: 27.

10**JO'SEPH
OF AR'-I-MA-THÆ'A.**

Time of New Testament.

1. A counselor who waited for the kingdom of God.

Mark 15 : 43.

2. Asked Pi'l'ate for the body of Je'sus.

Luke 23 : 50-52.

3. Laid the body of Je'sus in his own tomb.

Matt. 27 : 59, 60.

A. What did the Jews do to make the Sep'ul-chre secure?

Sealed it and set a watch.

Matt. 27 : 66.

B. Who rolled the stone from the tomb of Je'sus?

The Angel of the Lord.

Matt. 28 : 2.

10**NIC'O-DE'MUS.**

Time of New Testament.

1. A ruler of the Jews who went to Je'sus by night.

John 3 : 1, 2.

2. Disapproved of condemning Je'sus unheard.

John 7 : 50, 51.

3. Brought spices for the burial of Je'sus.

John 19 : 39.

A. What did Nic'o-de'mus confess Je'sus to be?

"A teacher come from God."

John 3 : 2.

B. Who said to Nic'o-de'mus, Ye must be born again? Je'sus.

John 3 : 7.

10**GA-MA'LI-EL.**

Time of New Testament.

1. A Doctor of the Law, of reputation among the people.

Acts 5 : 34.

2. Paul was brought up at his feet.

Acts 22 : 3.

3. Advised the Jew'-ish Council to let the Apostles alone.

Acts 5 : 38.

A. To what Jew'ish sect did Paul belong?

The Phar'i-sees.

Acts 23 : 6.

B. What large Jew'ish sect was there, besides the Phar'i-sees?

The Sad'du-cees.

Acts 23 : 6-8.

10**COR-NE'LIUS.**

Time of New Testament.

A devout centurion in Cæs'a-re'a.

Acts 10 : 1, 2.

2. Sent to Jop'pa for Pe'ter.

Acts 10 : 5.

3. At his house the Gen'tiles first received the Holy Ghost.

Acts 10 : 25, 45.

A. Where did Je'sus find a centurion of great faith?

At Ca-per'na-um.

Matt. 8 : 5 ff.

B. Who promised that God would pour out His Spirit upon all flesh?

Jo'el.

Joel 2 : 28.

11

EPH'E-SUS.

A noted city of Asia Minor. Map 5.

1. The temple of Di-a'na was here. Acts 19:27, 35.

2. Here Paul found disciples of John the Bap'-tist. Acts 19: 1-3.

3. Here Paul labored three years Acts 20:17, 31.

A. Who stirred up the craftsmen of Eph'e-sus against Paul?

De-me'tri-us, a silver-smith. Acts 19:24 ff.

B. Who tenderly bade adieu to the elders of the Church of Eph'e-sus?

Paul. Acts 20: 17-38.

11

COR'INTH.

A noted city of Greece. Map 5.

1. Here Paul preached in the house of Jus'tus. Acts 18:7.

2. The Lord said, "I have much people in this city." Acts 18:10.

3. Here Paul made tents with Aq'ui-la and Pris-cil'la. Acts 18: 1-3.

A. Who bitterly opposed Paul at Cor'inth?

The Jews. Acts 18 ch.

B. Who wrote two epistles to the Church at Cor'inth?

Paul. 1 Cor. 2 Cor.

11

ATH'ENS.

A noted city of Greece. Map 5.

1. Here the philosophers encountered Paul. Acts 17:16, 18.

2. "TO THE UNKNOWN GOD," was inscribed upon an altar here. Acts 17:23.

3. Here Paul spoke upon Mar's Hill. Acts 17:22.

A. Whose spirit was stirred at the idolatry of Ath'-ens?

Paul's. Acts 17:16.

B. Who spent their time in telling or hearing some new thing?

The A-the'ni-ans. Acts 17:21.

11

ROME.

Capital of the Roman Empire. Map 5.

1. The city from which Clau'di-us banished the Jews. Acts 18:2.

2. On his way to this city, Paul was shipwrecked. Acts 27, 28 chs.

3. Here Paul preached two years in his own hired house. Acts 28: 16, 30.

A. What Apostle was a Roman citizen?

Paul. Acts 22:25.

B. Why was Paul taken to Rome?

Because he appealed unto Cæ'sar. Acts 25:11.

12**PAUL.**

Time of New Testament.

1. A zealous persecutor converted suddenly.

Acts 9 ch.

2. The great Missionary Apostle.

Acts 13, 21 chs.

3. Taken, as prisoner, to Rome.

Acts 28:16 f.

A. Where was Paul born?
At Tar'sus in Ci-li'cia.*

Acts 22:3.

B. Where were Paul and Si'las lashed and imprisoned?

At Phi-lip'pi. Acts 16, 12, 23.

*Pronounced Si-lish'i-a.

12**BAR'NA-BAS.**

Time of New Testament.

1. A Le'vite of Cy'prus who became a devoted Christain.

Acts 4:36, 37.

2. Introduced Paul (Saul) to the apostles.

Acts 9:27.

3. Accompanied Paul on his First Missionary Tour.

Acts 13:2.

A. Who is described as "a good man and full of the Holy Ghost and of faith?"

Bar'na-bas. Acts 11:24.

B. Whom did Bar'na-bas take to An'ti-och, as a helper? Paul (Saul).

Acts 11:25, 26.

12**TIM'O-THY.**

Time of New Testament.

1. His grandmother Lo'is and his mother Eu-ni'ce* were women of faith.

2 Tim. 1:5.

2. Learned the Scriptures when a child.

2 Tim. 3:15.

3. Received the charge, "Preach the Word."

2 Tim. 4:1, 2.

A. Under what great man did Tim'othy begin his ministry?

Paul.

Acts 16:1-3.

B. Where did Paul find Tim'othy?

At Der'be or Lys'tra.

Acts 16:1.

*Eu'nice.

12**A-POL'LOS.**

Time of New Testament.

1. A Jew, "eloquent" and "mighty in the Scriptures."

Acts 18:24.

2. Was fervent, though knowing only the baptism of John.

Acts 18:25.

3. Was instructed more perfectly by Aq'ui-la and Pris-cil'la.

Acts 18:26.

A. Where was A-pol'los born?

At Al'ex-an'dri-a.

Acts 18:24.

B. Where did A-pol'los meet Aq'ui-la and Pris-cil'la?

At Eph'e-sus.

Acts 18:24.

VOLUME NO. 4,
CONTAINS 27 BOOKS:

260

STATEMENTS AND QUESTIONS
TO BE
MEMORIZED.

TO BE MEMORIZED.

WHEREWITHAL shall a young man cleanse his way?
by taking heed thereto according to Thy *Word*.
Psalm 119 : 9.

MY SON, forget not My law ; but let thine heart keep
My commandments : For length of days, and long life, and
peace, shall they add to thee. Let not Mercy and Truth for-
sake thee ; bind them about thy neck ; write them upon the
table of thine heart ; so shalt thou find favor and good
(success) understanding in the sight of God and man.—
Prov. 3 : 1-5.

ONLY what we have wrought into our characters during
life can we take away with us.—HUMBOLDT.

A MOTHER'S love is indeed the golden link that binds
youth to age ; and he is still but a child, however time
may have furrowed his cheek, or silvered his brow, who can
yet recall, with a softened heart, the fond devotion, or the
gentle chidings, of the best friend that God ever gives
us.—BOVÉE.

* * * * *

"She is growing old, and her eyes are dim
With watching day by day,
For the children nurtured at her breast
Have slipt from her arms away ;
Alone and lonely, she names the hours
As the dear ones come and go :
Their coming she calls "The time of Flowers !"
Their going the "The hours of snow !"
And ever she wants her boy.

Walk on, toil on ; give strength and mind
To the task in your chosen place ;
But never forget the dear old home
And the mother's loving face !
You may count your blessings score on score,
You may reap your golden grain,
But remember when her grave is made,
Your coming will be in vain,—
'Tis now she wants her boy."

1

OUTLINE OF SACRED HISTORY.*

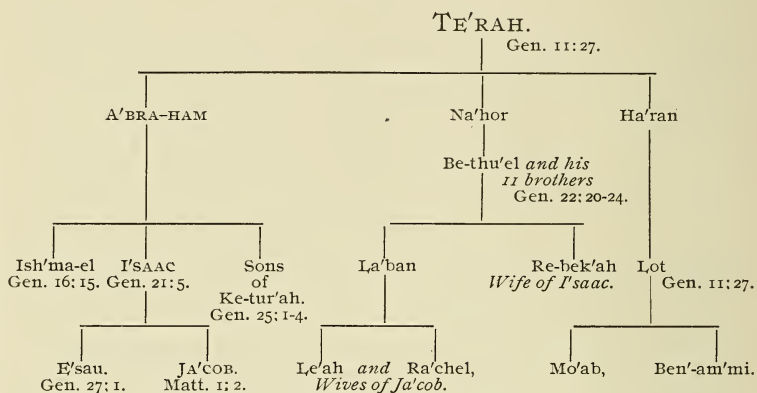
EPOCHS.	B. C.	PERIODS.	No. of Years.
1. Creation - - -	4004	An'te-di-lu'vi-an Period	1656
2. Del'uge - - -	2348	No-a'chi-an Period - -	427
3. Call of A'bra-ham	1921	Pa'tri-arch'al Period -	215
4. Descent into E'gypt	1706	E-gyp'tian Period - -	215
5. Ex'o-dus - - -	1491	Wilderness Period - -	40
6. Passage of Jor'dan	1451	Period of the Judges -	356
7. Establishment of the Mon'arch-y -	1095	Period of United Mon'- arch-y - - - - -	120
8. Division of the Mon'arch-y -	975	Period of Divided Mon'- arch-y - - - - -	387
9. Destruction of Je- ru'sa-lem - -	558	Period from Destruction of Je-ru'sa-lem to close of O. Test. Canon - -	191
10. Close of Old Testa- ment Canon -	397	Period from close of O. Test. Canon to Birth of Christ - - - - -	393
11. Birth of Christ † -	4 A. D.	Period from Birth of Christ to Ascension -	34
12. Ascension of Christ	30	Period from Ascension of Christ to close of N. Test. Canon. about -	66
13. Close of New Test. Canon, about -	96		

* We deviate from the chro-nol'o-gy of Ush'er, as given in the margin of the Bible, only in the last two dates. It is generally admitted that Ush'er erred as to the time at which Jesus began His ministry. The error runs through the latter part of his chro-nol'o-gy of the life of Jesus.

† "The Christian era begins, in reality, four years too late, but was erroneously so established in the Sixth Century. The birth of Christ took place, not A. D. 1, but B. C. 4."—Bishop Hurst.

2

DE-SCEND'ANTS OF TE'RAH.

1. *Who were the Ish'ma-el-ites?*

Descendants of Ish'ma-el, son of A'bra-ham and Ha'gar.
Gen. 25: 12, 26.

2. *Who were the Mid'i-an-ites?*

Descendants of Mid'i-an, the most celebrated son of
A'bra-ham and Ke-tu'rah.

3. *Who were the Mo'ab-ites?**

Descendants of Mo'ab, son of Lot.

4. *Who were the Am'mon-ites?*

Descendants of Ben'am-mi, son of Lot.

5. *Who were the E'dom-ites?*

Descendants of E'dom (E'sau,) son of Is'aac. Gen. 36: 43.

6. *Who were the Is'ra-el-ites?*

Descendants of Ja'cob (Is'ra-el,) son of Is'aac. Gen. 49 ch.

* The Ish'ma-el-ites and Mid'i-an-ites seem at times to have mingled. Gen. 37: 28; Judg. 8: 22-24.

3

FOUR COM-MAND'MENTS,

RELATING TO DUTIES TOWARD GOD.

1. *Where were the Ten Com-mand'ments given?* Ex. 20: 3-11.
On Mount Si'nai. Ex. 19: 20, ff.

2. *Where is Mount Si'nai?*
In A-ra'bia between the arms of the Red Sea. Map 1.

3. *How did God give the Ten Com-mand'ments?*
In two ways—Orally and written on two tables of stone.

4. *Repeat the first com-mand'ment?* Ex. 19: 19; 20: 1, 19; 31: 18.
Thou shalt have no other Gods before me.

5. *Repeat the second com-mand'ment?*
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

6. *Repeat the third com-mand'ment?*
Thou shalt not take the name of the Lord thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

7. *Repeat the fourth com-mand'ment? **
Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day and hallowed it.

*NOTICE.—God's comment on the *Fourth Com-mand'ment*, 793 years after the Com-mand'ments were given on Mt. Si'nai.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day; and call the Sabbath a delight, the Holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Ja'cob thy father, (Supply all your needs), for the mouth of the Lord hath spoken it.—Isaiah 58: 13, 14.

4

SIX COM-MAND'MENTS,

RELATING TO DUTIES TOWARD MAN.

Ex. 20:12-17.

- 1.
- Repeat the fifth com-mand'ment.*

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

- 2.
- Repeat the sixth com-mand'ment.*

Thou shalt not kill.

- 3.
- Repeat the seventh com-mand'ment.*

Thou shalt not commit adultery.

- 4.
- Repeat the eighth com-mand'ment.*

Thou shalt not steal.

- 5.
- Repeat the ninth com-mand'ment.*

Thou shalt not bear false witness against thy neighbor.

- 6.
- Repeat the tenth com-mand'ment.*

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

- 7.
- Repeat the sum'ma-ry that Je'sus gave of the Ten Com-mand'ments.*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great com-mand'ment. And the second is like unto it. Thou shalt love thy neighbor as thyself: On these two commandments hang all the law and the prophets.

Matt. 22:37-40.

- 8.
- Who wrote the two tables of stone first given to Mo'ses, and who made the com-mand'ments on them?*

God.

Ex. 32:16.

- 9.
- Who made the second two tables of stone?*

Mo'ses.

Ex. 34:1,4.

- 10.
- Who wrote on the two tables of stone made by Mo'ses?*

God.

Ex. 34:1.

5

THE TAB'ER-NA-CLE.

1. *Into what two apartments was the Tab'er-na-cle divided?*

The Holy Place and the Most Holy Place. Ex. 26 : 33.

2. *What was the size of the court in which the Tab'er-na-cle stood?*

Length 100 cubits, breadth 50 cubits. Ex. 27 : 18.

3. *Where was the altar of burnt offering?*

In the Court. Ex. 38 : 1 ; 40 : 33.

4. *Where was the altar of incense?*

In the Tab'er-na-cle before the curtain leading to the Most Holy Place. Ex. 36 : 1, 6.

5. *Where was the Ark of Cov'e-nant kept?*

Behind the veil, in the Most Holy Place. Ex. 40 : 21.
Heb. 9 : 3, 4.

6. *Who alone might enter the Most Holy Place and how often?*

The high-priest, once a year.* Heb. 9 : 3, 7.

7. *Where did Mo'ses obtain the patterns of the Tab'er-na-cle and its furniture?*

From the Lord, in Mount Si'nai. Ex. 25 : 8, 9.

8. *By whom was the Tab'er-na-cle carried from place to place?*

The priests and Levites. Num. 4ch.

9. *Where was the Tab'er-na-cle located after the conquest of the Holy Land?*

At Shi'loh. Josh. 18 : 1.
1 Sam. 1 : 3.

10. *What took the place of the Tab'er-na-cle?*

Sol'o-mon's Temple. 2 Chr. 5 ch.

*Into the court all in cov'e-nant relation with God might go : into the Holy place the priests ; into the Most Holy Place the high-priest only.

6

JEW'ISH SAC'RI-FIC-ES.

1. *Were any unclean animals offered as sac'ri-fic-es?*

No.

Compare Lev. i.
and ii ch.

2. *What classes of clean animals were offered as sac'ri-fic-es?*

Cattle, sheep, goats, turtle-doves and young pigeons.

Lev. i : 2, 10, 14.

3. *Would an imperfect animal be accepted on God's altar?*

It would not.

Lev. 22 : 20.

4. *What was offered in sac'ri-fice from the vegetable kingdom?**

Flour, unleavened cakes, parched corn, oil, frankincense and wine.

Lev. 2 : 1, 7, 14.
Num. 15 : 5.

5. *For what two general purposes were sac'ri-fi-ces offered?*

To make an atonement for sin, and to express thanksgiving.†

Lev. i : 4.
Lev. 9 : 18.

6. *How many times daily did the Jew present a burnt-offering?*

Twice—morning and evening.

Ex. 29 : 38-41.

7. *When was the great Day of A-tone'ment?*

The tenth day of the seventh month (Tis'ri.)

Lev. 23 : 27.

8. *Who offered Himself, without spot, to God for us?*

Christ.

Heb. 9 : 14.

* Salt from the mineral kingdom was also used, but not alone.—Lev. 2 : 13.

† Those latter are called peace offerings.

7

THE PASS'O-VER.

1. *What three annual festivals were prescribed by the Law of Mo'ses?*

The Pass'o-ver, Pen'te-cost,* and Tab'er-na-cles. Deut. 16 ch.

2. *Why was the Pass'o-ver so named ?*

Because the Lord *passed over* the first born of Is'ra-el, when the first born of E'gypt were slain.

Ex. 12 : 23.

3. *At what date was the Pass'o-ver observed ?*

The 14th day of the first month (A'bib-or Ni'san) of the sacred year.

Num. 9 : 3-5.

4. *What National event did the Pass'o-ver commemorate ?*

The deliverance of Is'ra-el from E'gypt.

Deut. 16 : 1.

5. *What animal was slain and eaten at the Pass'o-ver ?*

A lamb.

Ex. 12 : 4-8.

6. *With what were the Is'ra-el-ites to eat the Pas'chal lamb ?*

Unleavened bread and bitter herbs.

Ex. 12 : 8.

7. *How long did the festive services of the Pass'o-ver continue ?*

One week—including the feast of *unleavened bread*. Lev. 23:5-8.

8. *With whom did Je'sus observe His last Pass'o-ver ?*

His disciples.

Luke 22 : 7-14.

9. *What did Christ institute at the close of His last Pas'chal supper ?*

The Lord's Supper.

Luke 22 : 19, 20.

10. *Who is our Pass'o-ver, sac'ri-fic-ed for us ?*

Christ.

1 Cor. 5 : 7.

* Called in the Old Testament the Feast of Weeks.—Deut. 16 : 10.

8

PEN'TE-COST AND TAB'ER-NA-CLES.

1. *How long after the Pass'over was the Feast of Pen'te-cost?*

Seven weeks.

Lev. 23 : 15, 16.

2. *What was the significance of Pen'te-cost?*

It was a harvest thanksgiving.*

Ex. 23 : 16.

3. *What was the central point in the observance of Pen'te-cost?*

The offering of the two loaves of first-fruits.

Lev. 23 : 17.

4. *What event of world-wide importance happened on the day of Pen'te-cost after the ascension of Jesus?*

The descent of the Holy Ghost.

Acts 2 : 1 ff.

5. *When did the feast of Tab'er-na-cles begin?*

On the fifteenth day of the seventh month (Ti'sri.)

6. *In what were the Is'ra-el-ites to dwell during the feast of Tab'er-na-cles?*

In booths.

Lev. 22 : 42.

7. *What historic event did the feast of Tab'er-na-cles commemorate?*

The sojourn in the wilderness.

Lev. 23 : 43.

8. *Were the three great feasts, instituted by Mo'ses (Pass'-over, Pen'te-cost, and Tab'er-na-cles,) observed in the time of Christ?*

They were.

John 6:4.
John 7 : 2.
Acts 2 ch.

* The Scriptures nowhere make this festival a commemoration of the giving of the Law of Si'nai. Still the Is'ra-el-ites reached Si'nai in the same month as that in which the feast of Pen'te-cost was observed.

9

TRIBES OF IS'RA-EL,*

AS LOCATED IN PAL'ES-TINE.

See Map. 2.

1. *How many tribes of Is'ra-el were there?*

Twelve, besides the Le'vites.

Num. 13:4-15.

2. *What tribes located east of the Jor'dan?*

Reu'ben, Gad, and half the tribe of Ma-nas'seh.

Num. 34:14-15.

3. *Name the four northern tribes, west of Jor'dan.*

Ash'er, Naph'ta-li, Zeb'u-lon, and Is'sa-char.

4. *What tribe half on the east and half on the west of Jor'dan?*

Ma-nas'seh.

5. *Name the two southern tribes?*

Ju'dah and Sim'e-on.

6. *What two tribes between Ju'dah and E'phra-im?*

Dan and Ben'ja-min.

7. *What tribe situated on the Med'i-ter-ra'ne-an afterward divided, part of the tribe going to the extreme north of Pal'es-tine?*

Dan.

Judg. 18.

8. *Name the twelve tribes of Is'ra-el?*

Reu'ben,† Gad, Ma-nas'seh, Ash'er, Naph'ta-li, Zeb'u-lon, Is'sa-char, Ju'dah, Sim'e-on, E'phra-im, Dan, and Ben'ja-min.

* A small card is devoted to each of the tribes.—See Volume No. 3.

† The tribes are here grouped in the order in which they occur in the answers above (omitting the 4th). This is done that they may by aid of the map and historic connections be retained in the memory.

10

CITIES OF REF'UGE.

1. *How many cities of refuge were there?*

Six.

Num. 35 : 13.

2. *What was the design of the cities of refuge?*

To protect a person, who accidentally killed another, from the Avenger of Blood.*

Josh. 20 : 3.

3. *Could one who designedly killed another find refuge in these cities?*

He could not.

Deut 19 : 11, 12.

4. *Name the cities of refuge east of the Jor'dan.*

Be'zer, Ra'moth in Gil'e-ad, and Go'lan.

Deut. 4 : 34.

5. *Name the cities of refuge west of the Jor'dan.*

Ke'desh in Gal'i-lee, She'chem, and He'bron.

Josh. 20 : 7.

6. *How were the cities of refuge distributed throughout the Holy Land?*

One was on each side of Jor'dan in the South; one on each side near the centre; one on each side in the North.

See Map 2.

7. *How long was the refuged to remain in the city of refuge?*

Until the death of the high-priest.

Num. 25 : 28.

8. *Who is the believer's refuge in all ages?*

God.

Psa. 46 : 1.

* In early, crude, conditions of society, the nearest male relative was to avenge his kinsman. The cities of refuge were designed to modify and regulate this custom.

11

THE JUDGES OF IS'RA-EL.

Period of the Judges 484 years.

YEARS
AS JUDGE

40

1. *What Judge led Is'ra-el out of E'gypt?*

Mo'ses, the Law-giver.

26

2. *What Judge led Is'ra-el into Ca'naan?*

Josh'u-a.

Joshua 3 ch.

40

3. *What Judge delivered Is'ra-el from the King of Mes'o-po-ta'mi-a?*

Oth'ni-el, Ca'leb's younger brother.

Judges 3:9.

80

4. *What Judge of Is'ra-el was left-handed?*

E'hud.

Judges 3:15.

80

5. *Who slew six hundred Phi-lis'tines with an ox-goad?*

Sham'gar.

Judges 3:31.

40

6. *What woman was the sixth Judge of Is'ra-el, and who was her associate Judge?*

Deb'o-rah and Ba'arak.

Judges 4:4, 6.

40

7. *Which Judge of Is'ra-el decided his call by the wet and dry fleece?*

Gid'e-on.

Judges 6:36 ff.

3

8. *Which Judge of Is'ra-el called his armor-bearer to slay him with a sword, that it might not be said of him "a woman slew him?"*

A-bim'e-lech.

Judges 9:53, 54.

23

9. *Who was the ninth Judge of Is'ra-el?*

To'la.

Judges 10:1, 2.

22

10. *Who had thirty sons, who possessed thirty cities in the land of Gilead?*

Ja'ir.

Judges 10:3, 4.

6

11. *Who rashly vowed to sacrifice whatever should first meet him on his return from victory over the Am'mon-ites?*

Jeph'tah.

Judges 11:30, 31.

7

12. *Which Judge of Is'ra-el had thirty sons and thirty daughters, and obliged them to marry from abroad?*

Ib'zan.

Judges 12:7, 10.

10

13. *Name the thirteenth Judge.*

E'lon.

Judges 12:11, 12.

8

14. *Which Judge of Is'ra-el had forty sons and thirty nephews, each of whom owned a colt?*

Ab'don.

Judges 12:13, 14.

20

15. *Which Judge of Is'ra-el was noted for his physical strength?*

Sam'son. Sam'son, with E'li.

Judges 14:5, 6.

18

16. *Which Judge of Is'ra-el is better known as High Priest?*

E'li.

I Sam. 1:9.

2

E'li, with Sam'u-el.

I Sam. 4:1.

21

17. *Who was the last Judge of Is'ra-el?*

Sam'u-el, the Prophet.

I Sam. 8:6, 7.
I Sam. 7:15.

12

THE U-NIT'ED MON'ARCH-Y.

B. C. 1095-975—120 years.

1. *Give the names of the Kings of the U-nit ed Mon'arch-y.*
Saul, Da'vid, Sol'o-mon. 1 Sam. 10 ch.
2 Sam. 5:3;
1 Kin. 2:12.
EACH REIGNED 40 YEARS.
2. *Name the respective places at which Saul was privately anointed king, publicly chosen king and formerly in-au'gu-rated king.*
Land of Zuph, 1 Sam. 9, 10, chs., Mis'peh, 1 Sam. 10:17-27. Gil'gal. 1 Sam. 11:15.
3. *By what people were the Is'ra-el-ites oppressed at the beginning of Saul's reign?*
The Phi-lis'tines. 1 Sam. 13:19, 20.*
4. *Why did God bring Saul's dynasty to an end?*
Because Saul disobeyed God. 1 Sam. 13:12, 14.
1 Sam. 15:23.
5. *How far east did the Mon'arch-y extend under Da'vid?*
To the Eu-phra'tes. 2 Sam. 8 ch.
6. *What Jewish king entered into a commercial alliance with Hi'ram, King of Tyre?*
Sol'o-mon. 1 Kin. 9:26-28.
7. *What king was drawn into idolatry through the influence of his wives?*
Sol'o-mon. 1 Kin. 11:4, 5.
8. *When did the He'brew Mon'arch-y reach its glory?*
In the early part of Sol'o-mon's reign. 1 Kings.

*This is a remarkable passage showing the condition of Is'ra-el at the beginning of the Mon'arch-y. The secret of their condition is seen in Judges 2:2, 3.

13

SOL'O-MON'S TEMPLE.

1. *Why did not God allow Da'vid to build the Temple?*
Because Da'vid was a man of war. 1 Chr. 28 : 3.
2. *From whom did Da'vid get the pattern of the Temple?*
The Lord. 1 Chr. 28 : 19.
3. *How long was Sol'o-mon in building the Temple?*
Seven years. 1 Kin. 6 : 38.
4. *What foreign king aided Sol'o-mon in getting material for the Temple?*
Hi'ram, King of Tyre. 1 Kin. 5 ch.
5. *What skillful workmen from Tyre did the interior work of the Temple?*
Hi'ram (or Hu'ram, 2 Chr. 4 : 11.,) whose mother was a He'brew-ess. 1 Kin. 7 : 13, 14.
6. *What was the size of the Temple, apart from the porch, the "chambers," and the courts?*
Length 60 cubits, breadth 20 cubits, height 30 cubits. 1 Kin. 6 : 2.
7. *What was the size of the Most Holy Place,* or Or'a-cle?*
It was a cube, 20 cubits in length, breadth, and height. 1 Kin. 6 : 20.
8. *What filled the Temple at the dedication, so that the priests could not minister?*
The glory of the LORD. 2 Chr. 5 : 14.
9. *What hostile king first carried away the treasures of the Temple?*
Shi'shak, King of E'gypt. 1 Kin. 14 : 25, 26.
10. *Whose army finally destroyed Sol'o-mon's Temple?*
Neb'u-chad-nez'zar's. 2 Kin. 25 : 8, 9.

* The Temple, like the Tab'er-na-cle which preceded it, was divided into the Holy Place and the Most Holy Place.

14

KING'DOM OF JU'DAH.

B. C. 975—588=387 years.

1. *Of what was the separate Kingdom of Ju'dah composed?*
Two tribes, Ju'dah and Ben'ja-min, and ref'u-gees' from the other tribes.

1 Kin. 12 : 21.
2 Chr. 11 : 13, 17.

2. *What was the capital of this kingdom?*

Je-ru'sa-lem.

1 Kin. 12 : 21.

3. *How many occupants had the throne of Ju'dah?*

Twenty,* including Ath'a-li'ah.

4. *Who was the first king of the separate kingdom of Ju'dah?*

Re'ho-bo'am

1 Kin. 12 : 1 ff.

5. *Who was the last of this kingdom?*

Zed'e-ki'ah.

2 Chr. 36 : 11 ff.

6. *Of how many dynasties were the kings of Ju'dah?*

They were of one dynasty, descendants of Sol'o-mon, except Ath'a-li'ah.

1 and 2 Kin.

7. *What six kings of Ju'dah were mentioned with great praise?*

A'sa, 1 Kin. 15 : 11. Je-hosh'a-phat, 2 Chr. 17 : 3, 4. Az'a-ri'ah,
1 Kin. 15 : 3. Jo'tham, 2 Kin. 15 : 34. Hez'e-ki-ah, 2 Chr. 29 ch. Jo-
si'ah, 2 Chr. 24 ch.,

8. *How long did the kingdom of Ju'dah continue after the captivity of the Ten Tribes?*

More than 100 years.*

*See card "Divided Mon'arch-y."

15

KINGDOM OF IS'RA-EL.

B. C. 975—721=254 years.

1. *Of how many tribes did the separate Kingdom of Is'ra-el consist?*

Ten Tribes.*

1 Kin. 11 : 31.

2. *How many kings had Is'ra-el?*

Nineteen.†

3. *Who was the first king of this kingdom? Who, the last?*

Jer'o-bo'am was the first, Ho-she'a, the last.

1 Kin. 12 : 20.
2 Kin. 17 : 6.

4. *What king of Is'ra-el had the shortest reign?*

Zim'ri—seven days.

1 Kin. 16 : 15.

5. *How many families, or dynasties, did the kings of Is'ra-el represent?*

Nine.‡

6. *How many kings of Is'ra-el met a violent death?*

Eight.‡

7. *What three places became, in turn, the capital of Is'ra-el?*

She'chem, 1 Kin. 12 : 25, Tir'zah, 1 Kin. 15 : 33, Sa-ma'ri-a,
1 Kin. 16 : 24.

8. *Who captured Sa-ma'ri-a and brought to an end the separate kingdom of Is'ra-el?*

Shal'ma-ne'ser, king of As-syr'i-a.

2 Kin. 17 : 3-6.

REMARK.—Jer'a-bo'am II. had the longest reign. The kingdom reached its zenith under him. Sin is the key to the troubles of this kingdom. See 2 Kin. 17 : 21-23.

* The idolatry and corruption introduced in Solomon's reign caused the division of the original Hebrew Monarchy.—1 Kin. 11 : 33.

† See Card "The Divided Mon'archy."

‡ See books of Kings and Chron.

16

THE DI-VID'ED MON'ARCH-Y.

CONTEMPORANEOUS KINGS AND PROPHETS.

JU'DAH.		IS'RA=EL.	
PROPHETS.	KINGS.	B C	KINGS. PROPHETS.
Shem'a-i'ah. 1 Kin. 12: 22.	Re'ho-bo'am. A-bi'jah. A'sa.	975 958 955	JER'O-BO'AM.* Man of God from Judah. 1 Kin. 13: 1. A-hi'jah. 1 Kin. 14: 2.
Az'a-ri-ah. 2 Chron. 15: 1.			Je'hu. 1 Kin. 16: 1.
Ha-na'ni, or Han'a-ni. 2 Chron. 16: 7.		954 953 930 929 929 918	Na'dab. BA'A-SHA. E'lah. ZIM'RI. OM'RI. A'hab.
E'li-e'zer. 2 Chron. 20: 37.	Je-hosh'a-phat.	914 868 866	A'ha-zi'ah. Je-ho'ram.
	Je-ho'ram. A'ha-zi'ah. ATH'A-LI'AH.† Je-ho'ash.	862 885 884 878 856	JE'HU.
Zech'a-ri'ah. 2 Chron. 24: 20. (Not author of the book of Zech.)	Am'a-zi'ah.	841 839 825 810	Je-ho'a-haz. Je-ho-ash. Jer'o-bo'am II. (An interregnum.)
	Uz-zi'ah.	773 772 772 761 759 758 742	Zech'a-ri'ah. SHAL-LUM. MEN'A-HEM. Pek'a-hi'ah. PE'KAH. (An interregnum.)
I-sa'iah. Isa. 1: 1.		730	HO-SHE'A.
O'ded. 2 Chr. 28: 9.		726 721 698 643 641 610 610	{ Captivity of the Ten Tribes by Shal'ma-ne'ser, King of Assyria.
Mi'cah. Mic. 1: 1.	Jo'tham. A'haz.	607	PERSIAN KINGS.
Na'hum.	Hez'e-ki-ah.	536 529 521 486 599 478 588	Cy'rus. Cam-by'ses. Da'ri-us. Xerxes I. Es'ther, Queen. Artaxerxes. (Ar'tag-zerk'-zes.)
Jo'el. Jer'e-mi'ah. Jer. 1: 2: 42 ch.	Man-nas'seh. A'mon. Jo-si'ah. Je-ho'a-haz. Je-hoi'a-kim.	424	Da'ri-us No'thus.
Hab'ak-kuk. Zeph'a-ni'ah. Zeph. 1: 1.	Captivity of the Two Tribes. Je-hoi'a-chin. Tributary Prince. Zed'e-ki'ah.		
E-ze'ki-el. Ezek. 1: 2, 3.	Tributary Prince. Jerusalem destroyed.		
Dan'i-el. Dan. 1: 1.	GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY. Ze-rub'ba-bel. Ez'ra. Ne'he-mi'ah.	536 447 445	

REMARKS.—There were the same number of Kings in both Ju'dah and Is'ra-el—19 in each. In Ju'dah the kings were all of Sol'o-mon's dy'nas-ty. Ath'a-li'ah, the queen, usurped the throne of Ju'dah for about 6 years; making 20 to occupy the throne of Ju'dah. In Is'ra-el there were 9 different dy'nas-ties.

* Small capitals indicate a change of dy'nas-ty.

† Queen.

17

SEAS OF THE BIBLE.

See Maps 2, 4.

1. *What body of water west of Pal'es-tine?*

The Great Sea (Med'i-ter-ra'ne-an.)

Num. 34 : 6.

2. *By what other names is the Great Sea called in Scripture*

Sea of the Phi-lis'tines, Ex. 23 : 31, Sea of Jop'pa, Ezra 3 : 7.
Hinder Sea, Zech. 14 : 8, Utmost Sea, Deut. 11 : 24.

3. *What sea in the Southeast of Pal'es-tine?*

The Salt Sea (Dead Sea.)

Deut. 3 : 17.

4. *By what other name is the Salt Sea called in Scripture?*

Sea of the Plain, East Sea.

Deut. 4 : 49.
Ezek. 47 : 18.

5. *What sea did the Is'ra-el-ites cross on their way from E'gypt?*

The Red Sea.

Ex. 13 : 18 ff.

6. *Through what sea does the Jor'dan flow?*

The Sea of Gal'i-lee.

Map 4.

7. *By what other names is the Sea of Gal'i-lee known in the Old Testament?*

Chin'ne-reth, or Chin'ne-roth.

Num. 34 : 11.
Josh. 12 : 3.

8. *By what other names is the Sea of Gal'i-lee known in the New Testament?*

Lake of Gen-nes'a-ret, Sea of Ti-be'ri-as.

Luke 5 : 1.
John 6 : 1.

18

RIVERS AND BROOKS OF THE BIBLE.

1. *What river was the eastern boundary of the land promised to A'bra-ham?*

The Eu-phra'tes.

Gen. 15 : 18.

2. *What is the chief river of Pal'es-tine?*

The Jor'dan.

Map 4.

3. *What river separated the tribe of Reu'ben from Mo'ab?*

The Ar'nion.

Map 2.

4. *What noted brook, flowing through the territory of Gad, empties into the Jor'dan?*

The Jab'bok.

Map 2.

5. *What two rivers of Da-mas'cus were commended by Na'a-man?*

Ab'a-na and Phar'phar.

2 Kin. 5 : 12.

6. *At what brook did E-li'jah slay the prophets of Ba'al?*

The Ki'shon

1 Kin. 18 : 40.

7. *Near what river did E-ze'ki-el have his visions?*

The Che'bar.

Ezek. 1 : 1.
Map 3.

8. *At what river did Ez'ra proclaim a fast before returning from the Captivity?*

The A-ha'va.

Ezra 8 : 21.

9. *What brook did Jesus cross on the night of His betrayal?*

The Ce'dron (or Ki'dron.)

John 18 : 1.

19

CHRON'O-LOG'IC-AL ORDER OF THE BOOKS OF THE NEW TES'TA-MENT.

NAMES OF BOOKS.	AUTHORS.	WHERE WRITTEN.	DATE, A. D.
Gospel of Mat- thew written in Hebrew	{ Matthew,	Judea,	37 or 38.
1 Thessalonians,	Paul,	Corinth,	52.
2 Thessalonians,	Paul,	Corinth,	52.
Galatians,	Paul,	Corinth,	{ At the close of 52, or early in 53.
1 Corinthians,	Paul,	Ephesus,	56.
Romans,	Paul,	Corinth,	{ End of 57, or beginning of 58.
2 Corinthians	Paul,	{ Macedonia or Philippi,	{ 58.
Ephesians,	Paul,	Rome,	61.
James,	James,	Judea,	61.
Gospel of Mark,	Mark,	Rome,	Between 60 and 63.
Philippians,	Paul,	Rome,	{ End of 62, or beginning of 63.
Colossians,	Paul,	Rome,	62.
Philemon,	Paul,	Rome,	{ End of 62, or early in 63.
Hebrews,	Paul,	Italy,	{ End of 62, or early in 63.
Gospel of Luke,	Luke,	Greece,	63 or 64.
Acts of the Apostles,	Luke,	Greece,	63 or 64.
1 Timothy,	Paul,	Macedonia,	64.
Titus,	Paul,	Macedonia,	64.
1 Peter,	Peter,	Rome,	64.
2 Peter,	Peter,	Rome,	Beginning of 65.
Jude,	Jude,	Unknown,	64 or 65.
2 Timothy,	Paul,	Rome,	65.
1 John,	John,	{ Probably Ephesus,	{ or early in 69. 68.
2 and 3 John,	John,	Ephesus,	{ or early in 69.
Revelation,	John,	Patmos,	Probably in 96.
Gospel of St. John,	John,	Ephesus,	97 or 98.

20

CHRON'O-LOG'I-CAL ORDER OF THE BOOKS OF THE OLD TES'TA-MENT.

NAMES.	AUTHORS.	DATES IN YEARS B. C.
Genesis,	Moses,	From 4004 to 1635.
Job,	Moses,	2180 or 2130.
Exodus,	Moses,	From 1632 to 1490.
Leviticus,	Moses,	1490.
Numbers,	Moses,	From 1490 to 1451.
Deuteronomy,	Moses,	1451.
Joshua,	Joshua,	From 1451 to 1425.
Judges,	Samuel,	" 1425 to 1120.
Ruth,	Samuel,	" 1241 to 1231.
1. Samuel, }	Composed by Samuel,	" 1171 to 1055.
2. Samuel, }	Nathan, Gad and others,	" 1055 to 1015.
Psalms	David and others,	{ At various times. Those by David..... from 1060 to 1015.
Solomon's Song,	Solomon,	About 1010.
Proverbs,	Solomon,	" 1000.
Ecclesiastes,	Solomon,	" 977.
1 Kings, }	Nathan, Gad, Abijah,	From 1015. to 896.
2 Kings, }	Iddo, Isaiah and others,	" 896 to 562.
1 Chronicles, }	Ezra and others.	" 4004 to 536.
2 Chronicles, }		
Ezra,	Ezra,	" 536 to 456.
Nehemiah,	Nehemiah,	" 455 to 420.
Esther.	Ezra,	" 521 to 495.

THE PRO-PHET'I-CAL BOOKS.

NAMES.	AUTHORS.	DATES IN YEARS B. C.
Jonah,	Jonah,	Between 856 and 784.
Amos,	Amos,	Between 810 and 725.
Hosea,	Hosea,	Between 810 and 725.
Isaiah,	Isaiah,	Between 810 and 698.
		Between 810 and 660,
		or later.
Joel,	Joel,	Between 758 and 6'9.
Micah,	Micah,	Between 720 and 698.
Nahum,	Nabum,	Between 640 and 609.
Zephaniah,	Zepheniah,	Between 628 and 586.
Jeremiah,	Jeremiah,	Between 612 and 598.
Habakkuk,	Habakkuk,	Between 606 and 534.
Daniel,	Daniel,	Between 588 and 583.
Obadiah,	Obadiah,	Between 595 and 536.
Ezekiel,	Ezekiel,	About 520 or 518.
Haggai,	Haggai,	Between 520 and 510.
Zechariah,	Zechariah,	Between 486 and 397.
Malachi,	Malachi,	

21

THE LORD'S PRAYER.

1. *Which Gospel gives the Lord's Prayer in full?*

Mat'thew.

Matt. 6:9-13.

2. *Which Gospel gives the Lord's Prayer in part?*

Luke.

Luke 11:2-4.

3. *Repeat the Lord's Prayer as given by Mat'thew.*

Our Father which art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

4. *What part of the Lord's Prayer may be called Introduction?*

"Our Father which art in heaven."

5. *What part of the Lord's Prayer, following the Introduction, expresses Acknowledgement of God's Majesty and Desire for His Glory?*

"Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven.

6. *What part of the Lord's Prayer is Petition to Meet Human Needs?*

"Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil."

7. *What part of the Lord's Prayer is Doxology?*

"For thine is the kingdom, and the power, and the glory forever."

SUGGESTIONS.—Ought not we, in our worship, as in the Lord's Prayer, to give place to the acknowledgement of God's majesty and desire for His glory? Is there not danger that our needs, sometimes lead us to selfishly forget God's honor and glory.—See 1 Sam. 2:30.

22

THE A-POS'TLES.*

1. *Give the names of the Twelve Apostles.*

Si'mon Pe'ter and An'drew, James and John, Phil'ip and Bar-thol'o-mew, Mat'thew and Thom'as, James the son of Al-phæ'as and Si'mon Ze-lo'tes, Ju'das the brother of James and Ju'das Is-car'ot.

Luke 6 : 14-16.

2. *Who, of the Apostles, denied his Master ?*

Pe'ter.

Matt. 26 : 69-75.

3. *Who betrayed Je'sus ?*

Ju'das Is-car'i-ot.

Matt. 26 : 47.

4. *Who doubted the resurrection of Christ ?*

Thom'as.

John 20 : 24, 25.

5. *On what three occasions were Pe'ter, James, and John, only (of the Apostles,) with Je'sus ?*

At the raising of Ja-i'rus' daughter, at the trans-fig'u-ra'-tion, and in Geth-sem'a-ne.

Mark 5 : 37.

Matt. 17 : 1.

Matt. 26 : 37.

6. *What Grand Commission did the Saviour give His disciples after His resurrection ?*

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, *even* unto the end of the world. Amen."

Matt. 28 : 18-20.

7. *Who was selected by the eleven to take the place of Ju'das ?*

Mat-thi'as.

Acts 1 : 26.

8. *What noted Phar'i-see became the Apostle to the Gen'tiles ?*

Paul.

Rom. 11 : 13.

* Pronounced A-pos'sls.

23

RULERS IN THE NEW TEST'A-MENT.

1. *To what people were the Jews subject in the time of Christ?*

The Ro'mans.

John 19:15.

2. *By what titles are the Emperors of Rome designated in the New Testament?*

Cæ'sar.

John 19:15

3. *How many Cæ'sars are referred to in the New Testament?*

Four : — Au-gus'tus Luke 2:1, Ti-be'ri-us, Luke 3:1, Clau'-di-us, Acts 11:28, Ne'ro,* Acts 25:8.

4. *Who was Emperor of Rome at the time of Christ's birth?*

Au-gus'tus.

Luke 2:1.

5. *Who was Emperor when John the Baptist began his ministry?*

Ti'be-ri-us.

Luke 3:1.

6. *Who was King of Ju-dæ'a when Jesus was born?*

Her'od.†

Matt. 2:1.

7. *How many Her'ods are mentioned in the New Testament?*

Three. †

8. *Who was Governor (Proc'u-ra-tor) of Ju-dæ'a during the ministry of Christ?*

Pon'ti-us Pi'late.

Luke 3:1.

Matt. 27:2.

9. *To what Governor of Ju-dæ'a was Paul sent as prisoner, to Cæs'a-re'a?*

Fe'lix.

Acts 23:24.

10. *Who succeeded Fe'lix as Governor?*

Fes'tus.

Acts 24:27.

* Ne'ro is referred to, but not by name.

† Her'od the Great, obtained the title, King of Ju-dæ'a, from the Ro'man Sen'ate. At the death of Her'od, his son Ar'che-la'us became Te'trarch of Ju-dæ'a, Sa-ma'ri-a, and Id'u-mæ'a; Philip, another son, Te'trarch of Trach'o-ni'tis, and It'u-re'a; Her'od Anti'pas, another son, Te'trarch of Galilee and Pe-ræ'a.

Matt. 2:22.

† HER'OD THE GREAT, slew the infants. (Matt. 2:16.) HER'OD AN'TIPAS imprisoned John the Baptist and consented to his death. (Matt. 14:3.) He and Pilate were made friends at the trial of Jesus. (Luke 23:12.) HER'OD A-GRIP'PA I. killed the Apostle James and imprisoned Peter. (Acts 12:2, 3.)

24

PAUL'S MIS'SION-A-RY JOUR'NEYS.*

1. *From what city did Paul start on each of his three missionary journeys?*

An'ti-och in Syr'i-a.

Acts 13:1-3; 15:35, 36; 18:22, 23.

2. *Who accompanied Paul on his first tour?*

Bar'na-bas.

Acts 13:2.

3. *Who called Paul and Bar'na-bas to this work?*

The Holy Ghost.

Acts 13:2.

4. *What did Paul's enemies do to him at Lys'tra?*

They stoned him, and drew him out of the city, supposing that he was dead.

Acts 14:19.

5. *Did Paul and Bar'na-bas extend this tour into Europe?*

They did not.

Acts XIII, XIV

6. *Who accompanied Paul on his second missionary tour?*

Si'las.

Acts 15:40.

7. *What vision did Paul have at Tro'as?*

There stood a Mac'e-do'ni-an saying, "Come over and help us."

Acts 16:8, 9.

8. *What two important cities in Southern Greece did Paul visit on his second tour?*

Ath'ens and Cor'inth.

Acts 17:15.

Acts 18:1.

9. *What was Paul's object in his third missionary tour?*

To confirm and strengthen the Churches already founded.

Acts 18:23.

10. *To what city did Paul go at the end of his third tour?*

Je-ru'sa-lem.

Acts 21:17.

* For account of first missionary journey, see Acts XIII, XIV; for second, Acts XV, 38—XVIII, 22; for third, Acts XVIII, 23—XXI, 17.

25

BOOKS OF THE OLD TES'TA-MENT—No. 1.

		No. of Chapters.	
I. HIS-TOR'I-CAL.	1 GROUP. (The Five Books of Mo- ses, or Pen'ta- teuch.)	{	Gen'e-sis - 50
		{	Ex'o-dus - 40
		{	Le-vit'i-cus - 27
		{	Num'bers - 36
		{	Deu'ter-on'o-my 34
	2 GROUP. (Books relat- ing chiefly to the Period of the 17 Judges, from Mo'ses, Sam'u-el, 484 years.	{	Josh'u-a - 24
		{	Judg'es - 21
		{	Ruth - 4
	3 GROUP. (Books relat- ing chiefly to the Mon'arch- y.†) U-nit'ed Mon'arch-y— Saul, David, Sol'o-mon, 120 years. Divided Mon'arch-y— 387 years.	{	I: Sam'u-el - 31
		{	II. Sam'u-el 24
		{	I. Kings - 22
		{	II. Kings - 25
		{	I Chron'i-cles 29
		{	II. Chron'i-cles 36
	4 GROUP. (Books relat- ing chiefly to the Res'tor-a'- tion.)	{	Ez'ra - 10
		{	Ne'he-mi'ah 13
		{	Es'ther - 10
			1. Name the three <i>general divisions</i> of the books of the Old Testa- ment.*
			2. Name the Five Books of Mo'ses, or Pen'- ta-teuch.
			3. Name the <i>second</i> group of Historical books of the Old Testa- ment.
			4. Name the <i>third</i> group of Historical books of the Old Testament.
			5. Name the <i>fourth</i> group of Historical books of the Old Testa- ment.
			6. How many Histor- ical books are there in the Old Testament?
			7. Name all the His- torical books of the Old Testament, in order.

REMARK.—We ought to be able to turn, at once, to any book in the Bible. Classification will aid the memory. Ask yourself, concerning any given book, To what does it belong? and, then, What is its order in the group? You will notice there are *five* books in the first group of the Historical division. The other groups have *three* names each. The second group consists of three single books; the third, of three double books (I. and II. Sam., I. and II. Kin., I. and II. Chr.); the fourth, of three single books.

* HIS-TOR'I-CAL, PO-ET'I-CAL, PRO-PHET'I-CAL.

† The U-nit'ed Mon'arch-y and the Di-vid'ed Mon'arch-y.

26

BOOKS OF THE OLD TES'TA-MENT.--No. II.

		No. of Chapters.	
III. PRO-PHET'IC-AL	II. PO-ET'IC-AL.	Major Prophets.	
			Job - - - 42
			Psalms - - - 150
			Proverbs - - 31
			Ec-cle-si-as'tes 12
			Song of Solomon 8
			I-sa'iah - - - 66
			Jer'e-mi'ah - - 52
			Lam'en-ta'tions 5
			E-ze'ki-el - - 48
			Dan-i-el - - - 12
		Minor Prophets.	Ho-se'a - - - 14
			Jo'el - - - 3
			A'mos - - - 9
			O'ba-di'ah - - 1
			Jo'nah - - - 4
			Mi'cah - - - 7
			Na'hum - - - 3
			Hab'ak-kuk * - 3
			Zeph'a-ni-ah - 3
			Hag'ga-i - - 2
		3 GROUP.	Zech'a-ri'ah 14
			Mal'a-chi - - 4

1. Name the five Poetical books of the Old Testament.

2. Name the two *general divisions* of the Prophetical books.

3. Name the five books written by the Major Prophets.

4. Name the *first* group of Minor Prophets.

5. Name the *second* group of Minor Prophets.

6. Name the *third* group of Minor Prophets.

7. How many books are there in the Old Testament? †

8. Name all the books of the Old Testament in order.

REMARK:—After the Historical books of the old Testament, we have the five Poetical books followed by the Major Prophets, five books. The Minor Prophets are divided into three groups of four books each. The child can easily remember that Jonah begins the second group. The syllables Ho-Jo-Zeph (the first syllables of Ho-se'a, Jo'nah, and Zeph'a-ni'ah) will suggest the first book of each subdivision of the Minor Prophets.

* Or Ha-bak'kuk.

† To remember the number of the books of the Bible:—Count the letters in the word "Old," and also "Testament" place the number of letters in the word "Old" 3, by the number in "Testament," 9, side by side=39, the number of books in the O. T. In the New Testament, the number of letters in "New," 3, in "Testament," 9; multiplied 3x9=27, the number of books in the N. T. 39 added to 27=66, books in the Bible.

27

BOOKS OF THE NEW TESTAMENT.

I. His-tor'ic-al.

II. E-pis'to-la-ry.

III. Pro-phetic'-al.

		No. of Chapters.
I. His-tor'ic-al.	Mat'thew	28
	Mark	16
	Luke	24
	John	21
	Acts	28
II. E-pis'to-la-ry.	Ro'mans	16
	I Co-rinth'i-ans	16
	II Co-rinth'i-ans	13
	Gal'a'ti-ans	6
	E-phe'si-ans	6
	Phi-lip'pi-ans	4
	Co-los'si-ans	4
	I. Thes'sa-lo'ni-ans	5
	II. Thes'sa-lo'ni-ans	3
	I Tim'o-thy	6
III. Pro-phetic'-al.	II Tim'o-thy	4
	Ti'tus	3
	Phi-le'mon	1
	He'brews	13
	James	5
Non-Pauline Epistles.	I. Pe'ter	5
	II. Pe'ter	3
	I. John	5
	II. John	1
	III. John	1
	Jude	1
	Rev'e-la'tion	22

1. Name the three *general divisions* of the books of the New Testament.

2. Name the five Historical books of the New Testament.

3. Name the nine E-pis'to-la-ry books addressed by Paul to Churches.

4. Name the four E-pis'to-la-ry books addressed by Paul to individuals.

5. What book is by many ascribed to Paul?

6. Name the seven Non-Pauline Epistles.

7. What book of the New Testament is Pro-phetic'-al?

8. How many books are there in the New Testament.

9. Name all the books of the New Testament in order.

WHAT IS FAITH?

THE apostle, in the epistle to the Hebrews, says: "Faith is the assurance of things hoped for, the proving of things not seen." The marginal reading says: The giving of substance to things hoped for. (R. V.)

"See that man away up there on the top of the vessel, steering the ship every moment, day and night, by the compass? No matter about the winds, or sea, or storm, or light, or fog, or rolling and pitching—there he stands with his hand on the wheel and his eye on the compass. They tell me the compass always points to the north pole. Where is that?

Why does the needle turn to that imaginary point? Who knows? Does any captain, or statesman, or philosopher know? Why does the needle not point to the south? We know many things about it, but that needle is a mystery no pilot or philosopher has solved. And yet the sailor on all seas sets his wheel by that little instrument with glad assurance; and no being, or storm, or sea, or night could shake his faith in that needle, till his vessel is safe in the desired harbor."

Why not be as courageous in faith in spiritual things as in temporal? Oh, to believe God's Word!

A boy whose mother promises him anything knows how to trust her. If she promises him a pair of skates at Christmas, he doesn't begin to analyze what trust is: he doesn't begin to ask what his feeling is. He simply says, "Mother said so," and that is enough. There is nothing miraculous about it; it is simply trust. This is the idea of trusting in God. We must trust him if we do not know what the result would be.—Psalm 62:8. Trust in Him at all times, ye people; pour out your heart before him: God is a refuge for us. The same in the midnight darkness as in the daylight.

TEXT.—In St. John 6:47, we read: Verily, verily, I say unto you, he that *believeth* on *Me* hath *Everlasting Life*. Then, if I can find out what it is to believe, and do it, I shall have "everlasting life."

What is "everlasting life?" Jesus saith: "I am the way, and the truth, and the life." Then, if I find out what

it is to believe, and do it, I will be in possession of Jesus. To believe is to receive something as true upon the statement of another. To believe in Jesus, is to receive what he says as true. Jesus says, John 6: 37: And him that cometh to Me, I will in no wise cast out.

Do you receive that saying as true? If you do, and don't wish to be cast out, you must come. You cannot come to Jesus with sin; so you must leave sin forever, and choose Jesus for your Savior for all time to come.

To choose is the same as to receive, and the Apostle says: To as many as received Him, gave He power to become the sons of God, even to as many as believed.—St. John 1:12. If you do that, viz., renounce sin, and choose Jesus, you have everlasting life. Do you ask for the evidence? I answer, read John 6: 47. You have it on God's promise. A note is a promise, and is as good as the man who gave it; and we count a good man's note as so much money. Yea, better than greenbacks or gold. God's promise or note is good for the face of it. Count it as cash. Count it a permanent investment, better than cash, because it is on interest, a note secured by mortgage on heaven and earth for He says: For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.—Matt. 5: 18. The text (John 6:47) is God's note on demand, with interest from date.

A note is not cash, but a good man's note is counted as so much wealth, and may be used as money in a business transaction, whenever the holder endorses it. The moment you endorse the text, John 6:47 which is God's note, it becomes cash. Endorse it, dear reader, with all your heart, and life, eternal life, is yours.

The Lord is good unto them that wait for Him, to the soul that seeketh Him.—Lam. 3: 25.

"Did ever mourner plead with thee,
And thou refuse that mourner's plea?
Does not the Lord still fixed remain,
That none shall seek Thy face in vain."
"Come hither, all ye weary souls,
Ye heavy, laden sinners come;
I'll give you rest from all your toil,
And raise you to my heavenly home."

ETERNAL LIFE.

WHAT is it to inherit "Eternal Life?" Mark 10 : 17.

1. Spiritual life.
2. Divine life implanted when we are born of God.
3. Being Divine it endureth forever.
4. The life that makes heaven what it is.
5. The condition of the highest blessings.
6. Produces the noblest conduct.
7. Of all things most worth seeking.
8. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—Matt. 16 : 26.

Are *you* born again? As Jesus said to Nicodemus, (John 3 : 7.) Marvel not that I said unto thee, Ye *must* be *born again* (from above) or *You*, can *not see* the Kingdom of God.—John 3 : 3.

Where will *you* spend *Eternity*? It's for *you alone* to *decide*. For God so loved the world that He gave His only begotten Son, that *whosoever believeth Him* should not *perish*, but have *Everlasting Life*.—John 3 : 16.

CONSECRATION.

See that ye refuse not Him that speaketh.—Heb. 12 : 25.
But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.—1 Peter 1 : 15, 16.

CONSECRATION from the Hebrew word "Kadesh" to be holy—often rendered "sanctify," to "dedicate," is the act of devotion or setting apart anything to the service of God. It is the duty and privilege of the Christian. It is not made the duty of the unconverted.

To the sinner it is repent and believe; only Christians are called to consecration, because to "consecrate" to "sanctify," to "dedicate," as used in the Scripture, implies the rendering up of an offering account holy and devoted to God by previous purchase and redemption through Christ. For as much

as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, I Peter : 18, 19. Through *Consecration* the Christian obtains that further inward cleansing and full endowment of the Holy Spirit promised of God through this means.

He must as willingly and voluntarily consecrate or set apart himself for this full Salvation, anointing for service; as he at first deliberately repented and forsook sin to obtain pardon. Jesus was anointed for service, and He is our Divine Model. He says, "Follow Me." In this short sentence Christ gives us the essence of Christianity, for Christianity is not a mere theory. It is a life to be lived. It is a practice. *Read Acts 10 : 38; Luke 3 : 22; 4 : 1, 14, 18.*

Compulsory repentance and conversion is not God's method, neither is compulsory holiness. With all due reverence to the Infinite God, He cannot enter the domain of man's will and force salvation in any degree upon him. To do so would be derogatory to His nature, and character, and an infringement on man's free, moral agency.

This principle was recognized when man needed a Saviour. For if Omnipotence alone had been exercised in man's rescue, Infinite Justice, Goodness and Mercy would have been excluded from the compact.

He hangs before us golden fruits in clusters ripe and rare, and we can pluck them or let them alone.

" God has His best things for the few
That dare to stand the test ;
God has His second choice for those
Who will not have His best. "

Choose "God's best." Invite the Holy Spirit to reveal and make real to your soul the following Scripture :

INVITATIONS AND MOTIVES TO CONSECRATION.

Rom. 12 : 1, 2,—I beseech you, etc.

Paul is evidently talking to Christians, for in Rom. 1 : 7, he calls them "Saints."

2 Cor. 6 : 17, 18,—Come out from etc

- 2 Cor. 7 : 1,—Having therefore these, etc.
 1 Chron. 29 : 5, 9, 14,—Who then is willing, etc.
 1 Cor. 6 : 19, 20,—Body temples of, etc.

EXAMPLES AND FRUITS OF CONSECRATION.

- St. John 17 : 19, 21, 23,—And for their sakes, etc.
 Joshua 3 : 5,—Sanctify yourselves, etc.
 Heb. 12 : 2,—Looking unto Jesus, etc.
 1 Thess. 5 : 23, 24,—And the very God, etc.

CONSECRATION PRAYER.

“My body, soul and Spirit,
 Jesus I give to Thee,
 A consecrated offering,
 Thine evermore to be.”

“My all is on the altar,
 I'm waiting for the fire;
 Waiting, waiting, waiting,
 I'm waiting for the fire.”

BLESSED EXPERIENCE OF THE FULLY CONSECRATED SOUL.

But whoso hearkeneth unto *Me* shall *dwell safely* and shall be *quiet* from *fear* of *evil*.—Prov. 1 : 33. When *He giveth quietness*, who then can make trouble?—Job 34 : 29.

“Oh, the hush'd and holy quiet
 That Jehovah will impart,
 When He comes to make His dwelling
 In the consecrated heart !
 Oh, the hush and holy quiet !
 Oh, the rest while here below !
 When He comes and fills His temple,
 Waves of glory o'er thee flow.
 Blest the thought that our Jehovah
 Deigns to dwell in hearts so low !
 And His presence gives this quiet,
 Which the world cannot bestow.
 What a rest and what a stillness,
 Though without the winds may blow !
 If Jehovah keeps His temple,
 Naught but rest the heart can know.”

—John T. Newkirk.

THE OLD BOOK STILL STANDS.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."—Isaiah 40:8.

IT has stood the assaults of its enemies for centuries. Like the diamond when broken in pieces, every part exhibits the beauty and perfection of the whole.

Why does it stand? Because it is the word of the eternal God. "The Bible is the writing of the living God. Each letter was penned with an Almighty finger; each word dropped from the everlasting lips; each sentence was dictated by the Holy Spirit."—

D. L. Moody.

The Bible is the Chart of Life, and as we study its sacred pages, we cannot contemplate the lives of those who walked "In His steps" without feeling the fires of inspiration and aspiration kindling in our own hearts, and they do not kindle aspirations only to quench them by the helplessness of assaying to attain like loftiness and nobleness of being; No! No! So grandly simple, so beautifully human were their lives, that they stand out before us in all their charm of manly beauty, an illustrious example of what we may become by *Obedience* to God and *Heart loyalty* to *Jesus the Divine Model*.

In that short sentence, "Follow Me," Christ gives us the essence of Christianity; for Christianity is not a mere theory. It is a life to be lived. It is a practice. It is not a mere science. "It is an art, and every man who is a Christian in reality and not merely in name is an artist, with Christ as his Model, and is striving to reproduce in himself in some degree at least an image of this great Masterpiece."

The Old Book still stands; its principles are eternal and cannot be destroyed.

"As one suggests, He who would destroy God's word must first gather the two hundred million copies scattered the wide world over and burn them. Then search every book in every library in all the world, and eliminate from them every quotation of Bible truth, every sentence of Bible principle."

What a herculean task this would be, William D. Murray shows, by a bit of experience. Impressed with the frequency of Bible references in popular secular monthlies he resolved to note in the next magazine all the references to the Bible. The first was a new book announced as coming in the "fullness of time." Gal. 4:4. Next in a story was a discussion of the nineteenth Psalm. Then a great painter was described with an eagle's eye, like the prisoner of "Patmos." Rev. 1:10. Another assented that a great musician sets an example of "things that are lovely" and of good repute in morals and in art. Phil. 4:8. So it went on until he found references to nineteen books of the Bible—seven of the New Testament, twelve of the old. Gen., Ex., Lev., Num., Deut., 1 Sam., 11 Kings, Psalms, Isaiah, Amos, Dan., Zech., John, Rom., 1 Cor., Gal., Phil., Jas. and Rev. In all, forty-nine references to Bible verses, from forty different chapters. No other book, ancient or modern, can begin to compare with this record. But not only were there Bible references, but the pages teemed with references to the things of the kingdom.

Again he who would attempt to destroy God's Word must visit every art gallery and destroy every bit of painting or sculpture that represents Bible scenes. Then in courts of law he must search among deeds and registers for every rule of practice taken from the Holy Scriptures and these remove from the codes of jurisprudence. Then from every conservatory of music must be rifled all suggestive of Christianity. The voices of the old masters and sweet singers of today must all be silenced. Every stained glass window, with its Bible representations, must go. Every church register with its names of John and Mary. Every hymn book of every denomination or description. Into the cities of the dead this destroyer must go and with mallet and chisel cut from every grave-stone all Bible names and texts. But all this will not suffice. When parchment, paper, wood, stone and glass have all been destroyed there is still all the law written in the heart. If he would destroy the Bible, he must kill every man who ever heard a word of Scripture, every woman who has a promise treasured in her memory, every little child who lisps

the name of Jesus. We can never be guilty of Jehoiakim's sin of trying to destroy God's Word, if we will.

The Bible is written for the good of the worst of men. He who rejects it, but blots his own name out of the book of Life, and will be without excuse in the day of judgment."

"Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
To wear and batter all these hammers so?
"Just one," he answered: then with twinkling eye,
"The anvil wears the hammer out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unworn—the hammer gone."

WHAT IS POWER?

WEBSTER defines it to be "Faculty of doing ; force; strength; influence; a state."

Moses stood in the gap and prevailed with God. John Knox in the canebrakes in Scotland cried out to God, "Give me Scotland or I die." Scotland was saved. God is pleased to have us come "boldly to the throne of grace" even with daring importunity.

Jacob cried out, "I will not let thee go except thou bless me." And the soul cheering words were uttered, "As a prince, hast thou power with God and with men and hast prevailed."

Beloved, "He that keepeth Israel shall neither slumber nor sleep."

"God is the same yesterday, today and forever," and to the heart-felt cry of His children, "Tell me I pray thee thy name," shall come the sweet assurance, "God is love."

The object in the preparation of this lesson is to show that to *every fully consecrated and believing soul*, shall be found other Peniels than that beside the Ford Japbok: and to those

who *fully surrender* there, it shall be given them to say, "I have seen God face to face and my life is preserved."

May the prayerful study of this lesson be indeed to you a Peniel. It is for you to say, God is *willing*, oh, *so willing*.

WHO IS THE SOURCE OF ALL POWER?

Deut. 8:18,—But thou shalt remember, etc.

2d Sam. 22:33,—God is my, etc. A grand chapter.

1 Chron. 29:11,—Thine, O Lord, etc.

An ascription of praise to God the source of *All* power.
All our power is delegated to us by Him who,

"Plant His footsteps in the sea,
And rides upon the storm."

Matt. 9:6 to 8,—But that ye may, etc.

St. John 1:12,—But as many as, etc.

Rom. 13:1,—Let every one be, etc.

THE BENEFITS TO ACCRUE FROM ACCEPTING THIS POWER.

Ezra 8:21 to 23,—Then I proclaimed, etc. Here we see set forth the duty of God's people to *fast*, as well as pray; and not only is it a spiritual, but many times a physical and mental benefit to have a partial fast occasionally for a brief time.

Again, read Job, 26th chapter. Poetical, beautiful, educational.

Isaiah 40:29 to 31,—He giveth power, etc.

Mich. 3:8,—But truly I am full, etc.

Here we see what it means to be a true servant of God. To preach as a dying man to dying men. To keep the eye single. To do nothing idly, or without meaning. Be not of them who do with their right hand but undo with their left; and not to preach without the power. A teacher in faith and verity, "He that winneth souls is wise."

As Paul said to Timothy: Study to show thyself approved unto God, a workman that needeth not to be ashamed *rightly dividing the Word of Truth*. For all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That

the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 2:15; 3:15 to 17.

"Dividing the Word," not Italian, Roman or Grecian history, etc; but "Dividing the Word of God." Why? Because it alone is the "Sword of the Spirit." The *only inspired instrument sanctified* of God for the salvation of souls, and the building up of believers. Nothing else will feed hungry souls, and it is infinitely better to feed them than to dazzle them. Dr. Shedd, has said the giants in theology have dared to let many books go unread, that they might become profoundly versed in the Scriptures. Rev. F. B. Meyer, B. A., a man mighty in the word, deeply spiritual and a soul-saver says, "All I know of the Bible is based on the use of the marginal references."

Rom. 1:16,—For I am persuaded, etc.

1 Cor. 2:4,—And my speech, etc.

1 Cor. 4:19, 20,—But I will come, etc.

2 Cor. 4:7,—But we have this, etc.

1 Peter 1:5,—Who are kept by the, etc.

ALL GOD'S GIFTS TO BE USED IN HIS SERVICE.

Prov. 3:27,—Withhold not good, etc.

2 Cor. 8:1 to 4,—Moreover brethren, etc.

Accept Christ *fully*, then you will have power, wisdom, and everything else you need.

1 Cor. 1:18, 24,—For the preaching, etc.

Luke 24:49,—And behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

"Free for every son and daughter,
Free for whosoever will;
There is plenty, don't stand waiting,
He your hungry soul can fill."

A SPECIFIC FOR SOUL-HEALTH.

DEAR reader, are you charmed with the Word of God, or have you more delight in reading a magazine, paper or book? If so, you need to take the Great Physician's

remedy ; it is a *Specific* for soul-health. It has never been known to fail—it will heal *you*, if you will follow out His prescription. Oh, the leanness, when God means that each Christian shall be fat and hearty and endowed with untold wealth of experience in Soul-Culture.

Perhaps no human heart ever grew cold or toned down in His service, *only* through *neglect* of the *daily study* of the *Word* and *Secret prayer*.

“Two good rules for each morning in reading the Bible: never speak to man till you have spoken to God; never read a line of man’s book till you have read God’s book.” Read St. John 8:31, 32; Matt. 6:6.

“Now I’m feasting on the riches
Of fair Canaan’s land so sweet,
I have “All that you can” mention,
And there’s rock beneath my feet.

Oh! that all the world might know Him,
Oh! that all His love might see,
There’s a precious flowing fountain,
Praise the Lord—it cleanseth me.”

GOD HAS MADE ALL ESSENTIAL THINGS EASY.

TRUE RELIGION MADE EASY.

IT is easy for you to see if your eyes are in a normal condition. Easy for you to breathe if your lungs are in a healthy condition. Perhaps you would not think of your breathing unless your attention were called to it.

Is it possible that God has made it easier for the body to perform its functions, though marvelously and wonderfully made, (which in a brief time after interment will only be a double handful of brown dust) than He has for the soul that is to live forever? No ! no.

What is breathing? Constant inhaling and exhaling. Taking in air and throwing it out. We do not struggle to breathe if our lungs are healthy. Neither do we struggle to believe if we meet the conditions of faith; for faith sustains the same relation to our spiritual life, that breathing does to our natural life. Paul says, I am crucified with Christ:

Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, *I live by the faith of the Son of God*, who loved me, and gave Himself for me.—Gal. 2:20.

What are the preparatives to faith?

1st. A knowledge of the promises.

2d. Mental and actual renunciation and forsaking of sin. You cannot believe God saves you while you are holding on to any known or suspected form of sin. You may try to work yourself up to the believing point, but it will be of no use until you renounce sin forever and choose Jesus. Then you will find True Religion made easy. The great Invitation reaches you.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take *My* yoke upon you, and *Learn of Me*: for I am meek and lowly in heart: and ye *shall find rest unto your souls*. For *My* yoke is *Easy*, and *My* burden is *Light*.—Matt. 11:28 to 30. Now unto Him that is *Able* to do *exceeding abundantly* above all that we ask or think, according to the power that *worketh in us*.—Eph. 3:20. Wherefore He is *Able* also to *Save* them to the *Uttermost*, (Evermore; the outer limit of the Divine ability to save) that come unto God by Him, seeing He ever liveth to make intercession for them.—Heb. 7:25. The steps of a good man are ordered by the Lord: and he delighteth in his way. The law of his God is in his heart; none of his steps shall slide.—Psalm 37:23-31. No stumbling. Her ways (true religion's ways) are ways of pleasantness, and *All her paths are peace*.—Prov. 3:17.

"Resting on 'this faithful saying,'"

We are safe from force and guile.

On our Lord our spirits staying,

We may look around and smile."

BIBLE OUTLINE FOR A PRAYER MEETING.

REGULAR AND PUNCTUAL ATTENDANCE.

Heb. 10:25,—Not forsaking the Assembling, etc.

BRINGING OTHERS.

Num. 10 : 29,—And Moses said unto Hobab, etc. Come from the closet, come praying.—St. John 12 : 21; 15 : 5. The same, etc; I am the, etc.

CONTINUE IN PRAYER.

Acts 1 : 4; 14,—And being assembled, etc; These all continued, etc.

DO NOT CRITICISE.

Psalms 133 : 1,—Behold, how good, etc.

Rom. 12 : 10,—Be kindly affectioned, etc.

St. John 17 : 23,—I in them, thou in me, etc.

ENTER INTO THE EXERCISES PROMPTLY AND HEARTILY.

Col. 3 : 16,—Let the Word of Christ, etc.

2 Cor. 1 : 11,—Ye also helping by prayer, etc.

Heb. 4 : 16,—Let us therefore come boldly, etc.

LET ALL THE EXERCISES BE BRIEF.

Eccl. 5 : 1,—Be not rash with thy, etc.

REMEMBER THAT WE SPEAK AND SING BEFORE GOD.

2 Cor. 12 : 19,—Again, think ye that, etc.

CHRISTIAN TESTIMONY.

Psalms 40 : 10,—I have not hid, etc.

Psalms 51 : 14,—O Lord, open thou, etc.

Psalms 63 : 3-5,—Because thy loving kindness, etc.

Psalms 119 : 171,—My lips shall utter, etc.

Isaiah 43 : 10,—Ye are my witnesses, etc.

Mal. 3 : 16,—Then they that feared, etc.

Heb. 3 : 13,—But exhort one another, etc.

Matt. 10 : 32, 33,—Whosoever therefore shall, etc.

St. John 12 : 42,—Nevertheless among, etc.

1 Cor. 1 : 5,—That in everything ye are, etc.

2 Cor. 8 : 7,—Therefore as ye, etc.

Rom. 10 : 8, 9, 10,—But what saith it? etc.

The Father hath nothing too good or great to give for His Son's sake. Jesus is the pledge of all Infinite Love can bestow, or that we can receive. "How shall He not with Him also, freely give us all things." In your prayers have a definite object in view. If you desire an immediate outpouring of the Spirit, ask God for that ; if the fulness of love in your hearts, let that be the burden of your prayer ; if the conversion of a friend agonize for that : whatever you desire, look for it at once. What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.—Mark 11 : 24. Remember Jacob did not get the blessing (that Esau's heart might be changed from revenge and murder to love and reconciliation) by wrestling, but by *clinging*. The Angel said, "Let me go." Jacob said, I will not let thee go except thou bless me.—Gen. 32 : 26. Then the Angel said, Thy name shall be called no more Jacob, but Israel : (called Israel from this time) for as a *prince* hast thou *power* with God and with men, and hast *prevailed*.—Gen. 32 : 28. As soon as Jacob died to self and selfishness—let God have the right of way in his life ; surrendered *All* to Him, his prayer was answered.

Dear reader, "Let the shore line go," throw the reins of your life to the Adorable Christ. Remember that you cannot prevail, so long as He knows, that you know, that you are holding on to any known or suspected form of sin. Read carefully John 3 : 18-24.

"What, is there then no other way,
To Salem's happy ground?
Christ is the only way to God,
None other can be found."

WHAT IS IT TO TAKE UP THE CROSS?

THEN said Jesus unto His Disciples, If any man *will* come after ME, let him *deny himself*, and *take up his cross*, and follow ME.—Matt. 16 : 24.

1. Take up the cross and "follow Me." What is it to follow Christ? To be Christ-like. He says : But put ye on the Lord Jesus Christ, and make not provision for the flesh, to

fulfill the *lusts* thereof.—Rom. 13 : 14. That is, if Christ could not do certain things and be *the* Christ, how can we do them and be Christ-like? As ye have therefore received Christ Jesus the Lord, so *walk* ye in *Him*.—Col. 2 : 6.

2. How shall we know? Jesus says : I am the light of the world : he that followeth ME, shall *not walk* in *darkness*, but shall have the *light of life*.—John 8 : 12. If any of you *lack wisdom*, let him ask of God, that giveth to all men, liberally and upbraideth not ; (for our our ignorance) and it shall be given him,—James 1 : 5.

3. What makes a cross? SIN. The human will athwart the Divine will makes a cross :



4. What is it to take up the cross? Placing the human will beside the Divine will is taking up the cross.

You cannot make a cross with two parallel lines, thus :

<u>God's will in harmony with human will.</u>
 Cross gone,
<u>Human will in harmony with God's will.</u>

In Mark 10 : 13-18, we read the impressive and instructive story of Jesus and the rich young man whom Jesus loved. Jesus saw that he was a clean young man with true nobility of character : "But ONE thing thou *lackest*," said Jesus, and that "*one thing*," put the young man's will athwart the will of Jesus and he went away UNSAVED. That was his idol. Have you an idol keeping you from *walking daily* with Jesus? May the Holy Spirit rivet this story upon your heart, and may the *idol* whatsoever it is, be searched out and given up for Jesus' sake.

He says : Take my yoke upon you.—Matt. 11 : 29. Jesus always used illustrations with which the common people were perfectly familiar, as they yoked up cattle, and they took step by step together, so we are to follow Jesus, "In His Steps." A little girl slipped out in the snow behind her papa,

and followed him to the barn. When it came time to return to the house, he said to her, "Come dear, let us hurry in to see sick grandma." The child replied, in her stammering way, "Me comin' right in your tracks, papa." Not only did she follow his tracks in the snow, but in later years followed her papa into the ministry.

5. What is it to take up the cross? Bringing into captivity every thought to the *obedience* of Christ.—2d Cor. 10 : 5. He that saith he abideth in Him ought himself also so to *walk*, even as He *walked*.—1 John 2 : 6.

But if we *walk* in the *light* as *He* is in the *light*, we have *fellowship* one with *another* and the blood of Jesus Christ His Son *cleanseth* us from all sin.—1 John 1 : 7.

But let *all* those that put their *trust* in *Thee* *rejoice* : let them even shout for joy because thou *defendest* them : let them also that *love* thy *name* be *joyful* (not crossful) in *Thee*.—Psalm 5 : 11.

Beloved, take up your cross, let the "Shore line go," and be in harmony with Jesus the adorable Saviour.

"I was hungry in the desert,
How I longed for corn and wine,
Till I found the river Jordan,
And the land He said was mine.

"In one moment I was over,
All of self I left behind,
And His blessed cleansing power,
Has removed the carnal mind.

Hallelujah, I am living
In the center of His will,
With the sweetest milk and honey,
He my hungry soul doth fill."

JESUS IS COMING.*

BY W. E. B.

READER do you know that Jesus is coming again? He said that he would (John 14:3,) and His word endureth forever (1 Pet. 1:25,) for He is the truth (John 14:6.)

The angels said He would come again. "The same Jesus," "and in like manner" (Acts 1:11,) and they were not mistaken when they announced His first coming.—Luke 1:26-38; 42:8-18.

The Holy Spirit, by the mouth of the Apostles, hath repeatedly said He would come again.—1 Thes. 4:16. Heb. 9:28; 10:37, etc. Is not such an event, stated upon such authority, of vital importance to us?

At His first coming the world rejected Him. He was the despised Nazarene. But when He comes again, He will appear as "the BLESSED and only POTENTATE, the KING OF KINGS and LORD OF LORDS."—1 Tim. 6:14-15.

He is coming to sit upon the throne of His glory (Matt. 25:31,) and to be admired in all them that believe (2 Thes. 1:10,) and to rule, in judgment and equity, all the nations of the earth.—Psa. 2:9; Isa. 9:6-7; Rev. 2:25-27.

How glorious it will be to see the King in His Beauty.—Isa. 33:17.

HOW LARGE A PORTION OF THE WORD IS DEVOTED TO IT.

IF the Holy Ghost has deemed it so important, is it not worthy of our attention? The word exhorts us (1 Thes. 4:18; 1 Cor. 1:7) to give attention to it (Rev. 1:3); and the danger of condemnation is to them who do not.—Luke 12:45-46; 21:34-36; 1 Thes. 5:2-7.

Again as you examine the passages cited, under the heading, "A Pratical Doctrine," you will see how Jesus and the Apostles used this doctrine to incite us to watchfulness, repentance, patience, ministerial faithfulness, brotherly love, etc., and then decide whether anything could be more pratical.

*NOTE:—The following outline and arrangement of Scripture have been taken from a pamphlet of 160 pages published by L. U. Snead & Sons, Upland, Indiana. Price postpaid, 15 cts. This is the most exhaustive, scholarly work published on the Second Coming of Christ and should be in the hands of all who love our Lord's appearing. It is a concise view of His coming, with plain proof-texts of the same, conveniently arranged for reference and study.

Surely no doctrine, in the Word of God, presents a deeper motive for crucifying the flesh, and for separation unto God, and to work for souls, as our hope and joy and crown of rejoicing (1 Thes. 2 : 19 ; Dan. 12 : 3,) than this does.

For the whole teaching of it is, that our conversation (citizenship) is in heaven ; from whence, also, we look for the Savior, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto His glorious body.—Phil. 3 : 20-21. It awakens groaning for the adoption, to-wit, the redemption of our body.—Rom. 8 : 23 ; Luke 21 : 28.

It gives us a view of the world, as a wrecked vessel (Matt. 7 : 13-14 ; 1 Thes. 5 : 3 ; 2 Pet. 2 : 3-9 ; 3 : 5-12,) and stimulates us to work with all our might that we may save some.—1 Cor. 9 : 22. Most, if not all, of the evangelists of our day are animated by this doctrine, and surely their work is practical.

Again, Peter says, "We have a more sure word of prophecy,* whereunto ye do well that ye TAKE HEED (as unto a light that shineth in a dark place, until the day dawn, and the day star arise) in your hearts" (2 Pet. 1 : 19;) † and he exhorts us to be mindful of these words. (Ch. 3 : 1-2.) Therefore we are not speculating when we prayerfully study prophecy.

"ARE NOT THESE PROPHECIES TO BE INTER- PRETED 'SPIRITUALLY?'"

AND does not this 'coming' mean our acceptance of Him at conversion, and the witness of the Spirit ? Or does it not mean His reign over the Church ? etc."

No! Not at all. Think a moment. Do you condemn the Jews for rejecting Christ, when He came in such literal fulfillment of prophecy, and yet reject the same literalness about his second coming ? This is not consistent, and while we believe Luke 1, 31, to be literally true, let us believe likewise in regard to verses 32 and 33.

"31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"32. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto Him the throne of His Father, David.

* Gr—We have the prophetic word more confirmed.

† See Tregelles' punctuation.

"33. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

The inconsistency of accepting literally verse 31, and 'spiritualizing' 32 and 33, is clearly illustrated by the following account of a conversation between a Christian minister and a Jew.

"Taking a New Testament and opening it at Luke 1, 32, the Jew asked: 'Do you believe that what is here written shall be literally accomplished,—The Lord God shall give unto Him the throne of His father, David; and He shall reign over the house of Jacob forever?' 'I do not,' answered the clergyman, 'but rather take it to be figurative language, descriptive of Christ's spiritual reign over the Church.'

'Then,' replied the Jew, 'neither do I believe literally the words preceding, which say that this Son of David should be born of a virgin; but take them to be merely a figurative manner of describing the remarkable character for purity of Him who is the subject of the prophecy.'" "But why," continued the Jew, "do you refuse to believe literally verses 32 and 33, while you believe implicitly the far more incredible statement of verse 31?" "I believe it," replied the clergyman, "because it is a fact." "Ah!" exclaimed the Jew, with an inexpressible air of scorn and triumph, "You believe Scripture because it is a FACT; I believe it because it is the WORD OF GOD."

And now, dear reader, was not the argument of the Jew candid and forcible? There are symbols, figures or tropes, metaphors, etc., used in Scripture and there are, also allegories. But, unless they are so stated in the text, or plainly indicated in the context, we should hold only to the literal sense.

What is the purpose of language, if not to convey definite ideas? Surely the Holy Spirit could have chosen words to convey His thoughts correctly. Indeed it is all summed up in the inquiry of a little child, "If Jesus didn't mean what He said, why didn't He say what He meant?"

But we believe that He did mean what He said, and His words will not pass away.—Matt. 24 : 35.

He said that He came, "Not to destroy the law or the prophets, but to fulfill," and 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matt. 5 : 17-18.

If He came and literally fulfilled the prophecies of a suffering Messiah, Psa. 22; Isa. 53, etc., will He not as surely come and likewise fulfill the prophecies of a glorified Messiah reigning in victory and majesty?—Psa. 2, 72 : Dan. 7 ; 13, 14 ;

Isa. 9, 11, 60, etc. Think of the many prophecies descriptive of a suffering Messiah, which we have seen literally fulfilled, and upon which we rest, as such strong evidence for the truth and inspiration of the Word, to wit :

Isa. 7 : 14—Born of a virgin.

Mic. 5 : 2—At Bethlehem.

Jer. 31 : 15—Slaughter of the children.

Hos. 11 : 1—Called out of Egypt.

Isa. 11 : 2—Anointed with the Spirit.

Zech. 9 : 9—Entry into Jerusalem.

Psa. 41 : 9; 55 : 12-14—Betrayed by a friend.

Zech. 13 : 7—Disciples forsake Him.

Zech. 11 : 12—Sold for thirty pieces of silver.

Zech. 11 : 13—Potter's field bought.

Isa. 50 : 6—Spit on and scourged.

Ex. 12 : 46 } —Not a bone broken.

Psa. 34 : 20 }

Psa. 69 : 21—Gall and vinegar.

Psa. 22—Hands and feet pierced.

—Garments parted—lots cast.

Isa. 53—Poverty, suffering, patience, and death. And many other passages.

All these were literally fulfilled when Christ came. Do not, then, reject the literal fulfillment of those numerous prophecies which describe His future coming, and His glorious reign upon the earth. Namely :—

That He shall come Himself,— 1 Thes. 4 : 16.

That He shall shout,— 1 Thes. 4 : 16.

That the dead will hear his voice,— John 5 : 28.

That the raised and changed believers will be caught up to meet Him in the air,— 1 Thes. 4 : 17.

That He will receive them unto Himself,— John 14 : 3.

That He will minister unto His watching servants,

Lu. 12 : 37.

That He will come to the earth again,— Acts 1 : 11.

To the same Mount Olivet from which He ascended,—

Zech. 14 : 4.

In flaming fire,—

2 Thes. 1 : 8.

In the clouds of heaven with power and great glory,—

Matt. 24 : 30; 1 Pet. 1 : 7; 4 : 13.

And stand upon the earth,— Job 19 : 25.

That His saints (the Church) shall come with Him,—

Deut. 33 : 2; 1 Thes. 3 : 13; Jude 14.

That every eye shall see Him,—

Rev. 1 : 7.

That He shall destroy Antichrist,—

2 Thes. 2 : 8.

That He shall sit in His throne,—Matt. 25:31; Rev. 5:13.
 That all nations will be gathered before Him, and He will
 judge them,—Matt. 25:32.
 That He shall have the throne of David,
 Isa. 9:6-7; Lu. 1:32; Ezek. 21:25-27.
 That it will be upon the EARTH,—Jer. 23: 5-6.
 That He shall have a kingdom,—Dan. 7:13-14.
 And rule over it with His saints,
 Dan. 7:18-22-27; Rev. 5:10.
 That all kings and nations shall serve Him,—
 Psal. 72:11; Isa. 49:6-7; Rev. 15:4.
 That the kingdoms of this world shall become His king-
 dom,—Zech. 9:10; Rev. 11:15.
 That the people shall gather unto Him,—Gen. 49:10.
 That every knee shall bow to Him,—Isa. 45:23.
 That they shall come and worship the King,—
 Zech. 14:16; Psal. 86:9.
 That He shall build up Zion,—Psal. 102:16.
 That His throne shall be in Jerusalem,—
 Jer. 3:17; Isa. 33:20, 21.
 That the Apostles shall sit upon twelve thrones, judging
 the twelve tribes of Israel,—Matt. 19:28; Lu. 22:28-30.
 That He shall rule all nations,—Psal. 2:8, 9; Rev. 2:27.
 That He shall rule with judgment and justice,—Isa. 9:7.
 That the Temple in Jerusalem will be rebuilt (Ezek. chap-
 ters 40-48) and the glory of the Lord will come into it,—
 Ezek. 43:2-5; 44:4.
 That the glory of the Lord shall be revealed,—Isa. 40:5.
 That the wilderness shall be a fruitful field,—Isa. 32:15.
 That the desert will blossom as the rose,—Isa. 35:1, 2.
 And His REST shall be glorious,—Isa. 11:10.
 And many more we might mention.
 Surely; there is no symbolism in these plain prophecies,
 which gives us any authority to "spiritualize" them. Rather
 let us expect that He will as literally fulfill these as He did
 the others at his first coming.

A PRACTICAL DOCTRINE.

WE assert that this truth of the coming of the Lord is
 eminently practical. In proof of this, we here append
 the following references, to show how Jesus and the
 Apostles used the prophecies of His coming again as a motive
 to incite us.

1. To watchfulness,—Matt. 24 : 42-44; 25 : 13; Mark
13 : 32, 37; Lu. 12 : 35-38; Rev. 16 : 15.
2. To Sobriety,—1 Thes. 5 : 2-6; 1 Pet. 1 : 13; 4 : 7; 5 : 8.
3. To repentance,—Acts 3 : 19-21; Rev. 3 : 3.
4. To fidelity,—Mat. 25 : 19; 21; Lu. 12 : 42-44; 19 : 12-13.
5. Not to be ashamed of Christ,—Mark 8 : 38.
6. Against worldliness,—Matt. 16 : 26-27.
7. To moderation or mildness,—Phil. 4 : 5.
8. To patience,—Heb. 10 : 36-37; James 5 : 7-8.
9. To mortification of fleshy lusts,—Col. 3 : 3-5.
10. To sincerity,—Phil. 1 : 9-10.
11. To the practical santification of the
entire being,—1 Thes. 5 : 23.
12. To ministerial faithfulness,—2 Tim. 4 : 1-2.
13. To induce obedience to the Apostle's
injunctions,—1 Tim. 6 : 13-14.
14. To pastoral diligence and purity,—1 Pet. 5 : 4.
15. To purify ourselves,—1 John 3 : 2-3.
16. To abide in Christ,—1 John 2 : 28.
17. To endure manifold temptations and the
severest trial of faith,—1 Pet. 1 : 7.
18. To bear persecution, for the sake of our
Lord,—1 Pet. 4 : 13.
19. To holy conversation and godliness,—
2 Pet. 3 : 11-13.
20. To brotherly love.—1 Thes. 3 : 12-13.
21. To keep in mind our heavenly citizen-
ship,—Phil. 3 : 20-21.
22. To love the second coming of Christ,—2 Tim. 4 : 7-8.
23. To look for Him,—Heb. 9 : 27-28.
24. To confidence that Christ will finish the
work,—Phil. 1 : 6.
25. To hold fast the hope firm unto the
end,—Rev. 2 : 25; 3 : 11.
26. To separation from worldly lusts and to
live Godly,—Titus 2 : 11-13.
27. To watchfulness because of its sudden-
ness,—Lu. 17 : 24-30.
28. To guard against hasty judgment,—1 Cor. 4 : 5.
29. To the hope of a rich reward,—Mat. 19 : 27-28.
30. To assure the disciples of a time of rejoic-
ing,—2 Cor. 1 : 14; Phil. 2 : 16; 1 Thes. 2 : 19.
31. To comfort the Apostles in view of
Christ's departure from them,—
John 14 : 3; Acts 1 : 11.

32. Practical faith in the second coming, is a crowning grace and assurance of blamelessness in the day of the Lord,— 1 Cor. 1 : 4-8.
33. It is the principal event for which the believer waits,— 1 Thes. 1 : 9-10.
34. It is declared to be the time of reckoning with the servants,— Matt. 25 : 19.
35. Of judgment for the living nations,—Matt. 25 : 31-46.
36. Of the resurrection of the saints,— 1 Cor. 15 : 23.
37. Of the manifestation of the saints,— 2 Cor. 5 : 10 ; Col. 3 : 4.
38. It is declared to be the source of consolation to those who sorrow over the dead who sleep in Jesus,— 1 Thes. 4 : 14, 18.
39. It is declared to be the time of tribulation to unbelievers,— 2 Thes. 1 : 7-9.
40. It is proclaimed every time the Lord's Supper is celebrated,— 1 Cor. 11 : 26.

Such are some of the uses made of this doctrine in the New Testament. It is employed to arm the appeals, to point the arguments, and to enforce the exhortations. What is there more PRACTICAL in any doctrine? We would that we had space to give the passages referred to in full. But it will be a great blessing to you, dear reader, if you will go to the Word and search them out.

It is objected that it would be cruel for Christ to come in Judgment upon the world, while there are so many millions unsaved.

We answer,—Is not such a declaration, a presumptuous criticism of God's motives? Was the flood an expression of cruelty, or rather was it not a manifestation of God's love and mercy, toward them who should live after, in that He swept away the great overflow of wickedness? Surely it was done in mercy. And now let us remember that this world DIES every thirty-three years. The average of human life is even a little less than this. The world is in the power of the devil (1 John 5 : 19,) and he has the power of death, (Heb. 2:14-15.) He has slain this world with the sword of death, over fifty times in the present dispensation.

Think of it! *More than fifty worlds gone down in the whirlpool of death.* Each generation brings on to the scene an entirely new world. And how few out of these are converted. How few are reached by the Gospel life-boat, and how few of those reached, heed the message of salvation. The great mass sweep on like a wrecked vessel, in darkness and unbelief, to the judgment.

The coming of Christ will inaugurate a far better state of things. For when he comes, all things that offend shall be gathered out and the Kingdom shall be established in righteousness.

"A better day is coming, a morning promised long,
When girded Right, with holy Might, will overthrow the wrong;
When God the Lord will listen to every plaintive sigh,
And stretch His hand o'er every land, with justice by and by.

The boast of haughty Error no more will fill the air,
But Age and Youth will love the truth and spread it everywhere;
No more from want and sorrow will come the hopeless cry;
And strife will cease, and perfect peace will flourish by and by.

Oh! for that holy dawning we watch, and wait, and pray,
Till o'er the height the morning light shall drive the gloom away;
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all His Word, and praise Him by and by."

SHEET ANCHORS.

I HAVE been enabled to commit my soul to Him who says :
"Him that cometh to me I will in no wise cast out," and
who is "able to save to the uttermost." These two texts
have been as sheet anchors, by which my soul has outrode
many a storm when otherwise hope would have failed. "In
no wise" takes in all characters, and "to the uttermost" goes
many a league beyond all difficulties. I recommended these
anchors, they are sure and steadfast.—*John Newton.*

"I know not the way I am going,
But well do I know my guide :
With a childlike trust do I give my hand
To the Mighty Friend at my side;
And the only thing that I say to Him,
As he takes it, is, 'Hold it fast,'
Suffer me not to lose my way,
And lead me home at last."

THE BIBLE.

IT has been printed four and a half centuries. The larger part of the Old Testament was originally written in Hebrew. The New Testament was originally written in Greek. Previous to April 1, 1892, the British and Foreign Bible Society had issued 131,844,796, and the American Bible Society 55,531,908 Bibles, Testaments and Portions. Other Bible Societies have issued not far from fifty millions; while private publishers in Great Britain, the United States, and elsewhere, have increased their issues by scores of millions besides.

The Scriptures are circulated at the present day among nearly all the nations of the earth; in all European countries, including Spain, Portugal, Italy, Austria, Russia, India, China, Siam, Japan, Africa, Egypt, North America, Mexico, Central and South America, West India Islands and many of the South Sea Islands. The light of the glorious Gospel is breaking over the dark lands.

MOODY ON HIGHER CRITICISM.*

DURING the discussion of Briggs' heresy case some years ago, I sought an interview with Mr. Moody on "Higher Criticism." "I'm not up to that sort of thing," he said, with a twinkle in his eye. "You see I never studied theology, and I'm precious glad I did not. There are so many things in the Bible that anybody can understand that I'm going to preach about them until they are exhausted and then, if I have any time left I'll take up the texts I don't understand." "Aren't you ever asked to discuss difficult passages of Scripture?" I inquired. "Mercy yes," answered Mr. Moody, "almost every day, but I always answer people just as I have answered you, and tell them that there is satisfaction and consolation enough in the promises of the Saviour; all that anybody can want. This single verse:

*NOTE:—"Higher Criticism means a critical literary study of the original texts, to ascertain what is the authorship of the books of the Bible, when written, and how much is interpolation."

‘Come unto Me, all ye that labor and are heavy laden, and I will give you rest,’ contains all the theology and religion I need, or any other man or woman.”—*Selected.*

God will so enlighten your understanding and enlarge your heart in studying the Scriptures, that you will become capable of applying the blessed Words in many ways of comfort and encouragement to those with whom you mingle.

IGNORANCE OF THE BIBLE.

R. W. Emerson speaks of a college education as familiarity with the best books of the world. Christians unite in saying that the Bible is by far the best book of the world, and they would also unite in saying that no one could be called well educated who is ignorant of the Bible. But a test applied not long ago in a Christian university showed that many of the students were astonishingly ignorant of some of the surface facts of the Bible.

Professor G. A. Coe, of the Northwestern University, recently gave nearly one hundred college students nine questions about the Bible to answer in writing, and all of the questions, except perhaps the second, might be called primary department questions. The questions were: 1. What is the Pentateuch? 2. What is the higher criticism of the Scriptures? 3. Does the Book of Jude belong to the New Testament or to the Old? Name one of the Patriarchs of the Old Testament. 5. Name one of the Judges of the Old Testament. 6. Name three of the kings of Israel. 7. Name three prophets. 8. Give one of the Beatitudes. 9. Quote one verse from the letter to the Romans.

Ninety-six papers were returned, and Professor Coe says that only eight persons answered all of the nine questions correctly. The average student was able to answer only about one-half of the questions.

Among the judges were named Solomon, Jeremiah, Daniel (doubtless “a Daniel come to judgment!”), and Leviticus; among the prophets, Matthew, Luke, and John. Herod and Ananias appeared as kings of Israel. Nebuchadnezzar figured

as both judge and king of Israel. The Pentateuch was confused with the gospels, and in one case with "the seven gospels." Among the beatitudes were the following: "Blessed are the poor in heart for they shall see God;" "Blessed are the lawgivers;" and "Blessed are the hungry, for they shall be fed." "The recital of these things," says Professor Coe, is painful, not to say humiliating. But if the facts indicate what they seem to, then the time has come for plain speech."

—*The Advance.*

IN our schools, too, the faculty must be earnest and self-sacrificing. Freedom to the fullest degree should be allowed the student. Mysterious passages cannot be too carefully explained. The young men of our schools, with the faculty, must, like Christ, sacrifice everything to master God's Word. I repeat it: *master God's Word!* The sainted Mr. Moody has well said, "I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot make much use of him, for there is not much for the Holy Spirit to work upon."

A young man cannot be driven into the ministry; he must be *drawn* there; must feel at home, and must earnestly and freely enter the duties. And to be successful as a *soul-winner*—and that is God's estimate of a minister's fitness, ("He that winneth souls is wise") he must be as Paul said to Timothy: "Study to shew thyself approved unto God, a *workman* that needeth not to be ashamed, *rightly dividing the Word of Truth.*" Loyal devotion enables us to gain knowledge of God's Word. We are more and more profoundly impressed that the study of the Bible should be more freely taken up in educational institutions, and the earnest seeking of God's Word would enable all else to be added to our comfort and help.

We most earnestly recommend to any young man or woman preparing for the ministry or for home or foreign missionary work, (yea, to all Christians) to read the article, "George Muller's Bible. His Experience of Consecutive, Diligent Daily Study," on page 175.

GEORGE MULLER'S BIBLE.

HIS EXPERIENCE OF CONSECUTIVE, DILIGENT BIBLE STUDY.

GEORGE MULLER said: "The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the Divine life, but I was led to see that the Holy Spirit is the instructor and the Word the medium by which He teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I can not tell how great has been the blessing from consecutive, diligent daily study. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say to me, "Oh I have so much to do, so many people to see, I can not find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known a day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian and other languages. As pastor of a church with twelve hundred believers, great has been my care; and besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God and then I throw myself with all my heart into this work for the day with only a few minutes interval for prayer.—*The Wayside Evangel.*

GOD'S FINANCIAL SYSTEM.*

BEST LIFE ASSURANCE POLICY IN THE UNIVERSE.

Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty.—Prov. 3: 9-10.

DEAR YOUNG CHRISTIANS: We desire to call your attention in the very beginning of your Christian life to God's special plan for your welfare and prosperity. He says, "The blessing of the Lord it maketh rich, and He addeth no sorrow therewith." In view of "His exceeding great and precious promises," is it not of vital importance that we ascertain very early in our Christian course what is His *will* and *mind* concerning us? How He would have us live, and what he would have us do. The subject we desire to bring earnestly before your mind is, "God's Financial System." It was made thousands of years ago, and which Christ sanctioned, and, was in full force, when He was upon earth, and the more we study His Word, the more we are convinced that it is still in the Divine economy for blessing His people. And we firmly believe, because the actual experience of many thousands who have adopted this system confirms us in our faith, that if we will conscientiously go into partnership with the Lord, in giving one-tenth of our income, that He will greatly bless us spiritually, and also with temporal prosperity. Because He says so, and His word has never been broken. God meant this plan of tithing for the individual, that as he was prospered in material things, giving one-tenth of his "first fruits" to the Lord, the cause of God would prosper, and the church would be greatly strengthened and blessed.

But do we not find a great lack of harmony between what God says and actual experience? As we look over the various denominations today we find there is a continual struggle everywhere, (where God's plan is set aside) for the minister to sustain the church, and the church to sustain the minister, financially. If God meant to fulfill His promise to the indi-

* We are indebted to Mr. Thomas Kane, Chicago, who has sent out thousands of tracts on tithing, for how to apportion our income, as stated in this article.

vidual, who would "Honor the Lord with his substance, that his barns should be filled with plenty," does He not intend that the church, which is but the aggregation of individuals, shall be prospered (collectively) equally as well as the individual?

We have a blessed confirmation of this in II Chron. 31:10. And Az'a-ri'ah the chief priest, said: Since the people began to bring the tithes (tenths) into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed His people; and that which is left is this great store. If we take Phil. 4:19, we see a direct declaration that all our needs shall be met. When? When we are in complete harmony with God's plan, and quit robbing Him.

This plan is specifically set forth in Malachi, third chapter. This chapter is a dollar and cent chapter. It means when in harmony with God's plan there will be material prosperity. For it is a remarkable fact, that has never been refuted, that not one out of thousands, who have conscientiously adopted the practice of giving to the Lord one tenth, (His own,) has ever failed financially. The store-house was alongside the house of the Lord, and the children of Israel had failed to do as God required of them, and hence, the store-house was empty and His cause was suffering. The Levites, who did not receive any allotment, (real estate) in Canaan, were to be supported financially by the tithes (tenths) of the people. The time came through neglect and covetousness, when they were in need, and God said to the children of Israel, "will a man rob God?" Yet ye have robbed me. "But ye say, Wherein have we robbed thee?" God here settles the question for all time, when he answers: "In tithes and offerings. Ye are cursed with a curse, for ye have robbed me; even this whole nation."

Now listen! Ye troubled churches of America. God wants to put you on the highway of glorious success. No promise in the Bible is more certain of fulfillment when conditions are complied with, than God's last promise in the Old Testament. The whole material universe—"Heaven and Earth"—would have to pass away before God would fail to

fulfill His agreement, set forth in the following marvelous promise: "Bring ye all the tithes (tenths) into the store-house that there may be meat in mine house, and *prove* me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour (empty) you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy (ccrupt) the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. All people shall call you blessed; for ye shall be a delightsome land."

Not only did backslidden Israel rob God and have to suffer the terrible consequences, but Christians in America today are robbing God, and as a result there is an awful dearth in soul-saving power. Is it any wonder the church, to a great extent, is paralyzed, and has so little power over the evils of the day, when the whole church gives less than five dollars per member to all its benevolent enterprises? Think of it! Only \$5,000,000 yearly for foreign missions, for the spread of the Kingdom of God over the earth in obedience to our Savior's last command: "Go ye into all the world, and preach the Gospel to every creature."

Oh, dear child of God, we want to burn this in upon your memory as with characters of fire: *less than forty cents a year for foreign missions from each Christian in the Protestant churches in the United States.* As scenes gather impressiveness by contrast, let us call your attention to a few items of yearly expenditure in this country for personal gratification.

This Nation spent in one year twenty millions for chewing gum; twenty-five millions for kid gloves, twenty millions for feathers, birds and flowers for hats and bonnets; over seven hundred millions for tobacco; over one billion for drink and over two hundred millions for amusements. God does not expect the world to sustain His cause. He does not look to the world which is out of harmony with him to do this. Neither does He expect the church to resort to unchurchly and unscriptural methods, (such as fairs, festivals, picnics,

and suppers, etc.) to raise money to carry on His work. Anything outside of God's plan must in the nature of things be a failure somewhere along the line.

If "God's Financial Plan" was literally carried out by the Protestant churches of America (as some few are doing and so wonderfully blessed,) the money would be in the treasury each week for the minister's salary, and for all current expenses. And then instead of the energy, life and vitality of the church being spent in raising money, it could be given to soul-saving, building up believers and sending the Gospel to the dark corners of the earth.

When and with whom shall we begin to have them adopt proportionate giving as a rule of life. We answer young Christians; conversions, as you know, are usually among young people. And if the pocket is not converted at the same time with the heart, or very soon after, the task grows harder each year until, as middle life is approached, it is next to impossible. The consciences of young Christians are tender, their impulses warm and generous. Get them started right in the matter of giving from principle, and perhaps in no other way can you do them so much good spiritually, or so effectually prevent that great sin of the age, covetousness, from getting a lodgment in their minds and hearts. Where they would give pennies and dimes at first, they would give dollars as God prospered them. There would be no appeals or begging to raise money. The Lord's share would be a trust fund, from which each would pay as duty demanded.

Oh! beloved, this is no fancy picture, no mere theory, but a glorious reality. It is true now of thousands and tens of thousands who have adopted this principle and practice, and the possibility of its realization and universal practice in the near future lies wholly in the fact that the foundation must be laid in the hearts and minds and lives of young Christians.

When shall I give the one-tenth?*

If we are farmers this means when we sell the products of our farms, no matter when that may be, and we are safe in

*In tithing salaried men would tithe their *gross* income, but business men, having others in their employ, their *net* income.

commencing now on the basis of last year's prosperity, believing that the Lord of the harvest will not fail us. Those of us who are merchants and manufacturers are to give as we think God is prospering us this year, charging such gifts to benevolence account, and closing the account when we take our annual or semi-annual inventory, by crediting it with one-tenth of one year's income, if that is the proportion we have set aside (as it ought to be for such purposes.) Those of us who work on a salary, are to lay aside one-tenth of our income for the Lord's work as we receive it.

Those of us who are lawyers and physicians are to lay aside our proportion of income as our bills are paid. In short, all of us should lay aside proportionately "In store as God has prospered us," (when and where we know what the measure of prosperity is,) and then give from that store, weekly or daily, as God sends the call. If we all did this, the Lord's treasury would always be full. Then at least five times and probably ten times as many missionaries could be sent to destitute homes and foreign fields as now are, and the world would soon learn of Christ, the Savior of men.

Do you *realize*, dear Christian, that upon this *tenth* hangs the sending of the *Lamp of Life* (Bible) to all the dark corners of the earth; and without the *lamp* there is no light, but instead total heathen darkness? The millions of starving India, idolatrous China and benighted Africa, etc., can only be *reached, enlightened, helped and saved from sin*, by *our* giving the *tenth*. Yea, the salvation of millions in our beloved land hangs upon giving the tenth.

Giving one-tenth is true stewardship; and we practically take our heavenly Father into partnership with us in our labor and business enterprises. All of us are creditors or stewards of the Almighty, and as a practical recognition of His ownership of us and all that we possess, He asks of us a definite proportion of our income which we are to spend for Him and His service. Many of us, it may be, are poor or in debt and think we cannot afford it, but in reality we cannot afford not to do it; for the experience as given by the many thousands who have tried it is uniformly that the nine-tenths goes

further than the whole, and that the conscientious adoption of this practice, from proper motives, almost invariably marks a new era in temporal prosperity. In this way we can do practical work for the Master as we can do it in no other way. From the day we resolve to devote one-tenth of our income to the Lord's work we are working directly and practically for Him. One-tenth of every day, one-tenth of every hour, ten cents of every dollar, one dollar of every ten, ten dollars of every hundred we earn, are His in a special sense.

Our going to church or prayer meetings or even praying in public is not working for the Master ; that while teaching in Sunday-school is working for Him, yet that is only for one or two hours out of one hundred and sixty-eight in a week.

Probably our very best work is done by proxy ; that there are better preachers than most of us could be. The foreign and home missionaries now in the field and trained for this work are doubtless doing better work than we could in their places.

Let us also remember that there are hundreds and thousands of consecrated, highly fitted and qualified men and women ready and eager to go into this and other lands, to preach the Gospel, if we will only guarantee them and their families a very moderate support.

In this way we have a personal interest in the salvation of every soul brought to Christ through these efforts, or the preaching and teaching of missionaries in any and every land where we contribute to their support, and that by this method we, in a practical way, every day and every hour, stand side by side and shoulder to shoulder with these special workers for the Master all over the earth. Our consecration is not measured by our prayers, nor by our talents, nor by the amount of our gifts, but by our willingness to help. We would probably make poor preachers and poor missionaries, but if we are faithful farmers, clerks, merchants or laborers of any kind, and are diligent in our occupation, no matter what it may be, we can help to procure and pay for the services of the very best preachers and missionaries, to whom God has furnished special talents for this work, and can have a practical share in their success in winning souls for Christ. Many will not

admit it, but about nine-tenths of the objections to laying aside one-tenth of our income for the Lord's work are comprised in a single sentence—we think we cannot afford it. But we can, in dollars and cents. Backsliders would be few indeed, if we were truly conscientious in this matter. If we fully accept "God's Plan," giving will be a real pleasure to us, and we shall, as never before, feel the joy and dignity of stewardship, and of the handling, bestowing, and doing good with trust funds. We will realize, and it will be a wonderful pleasure, that we are literally, every day and every hour, working with and for the Master.

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths rain and shine.

One-tenth of lowing herds,
That browse on hill and plain ;
One-tenth of bleating flocks,
From ten-tenths rain and shine.

One-tenth of all increase
From counting room and mart ;
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine :
One-tenth of every craft
Wrought out by gifts of Thine.

One-tenth ! And dost thou, Lord,
But ask this meager loan,
When all the earth is Thine
And all we have Thine own ?

JUDEA, PALESTINE, OR THE HOLY LAND.

PALESTINE is bounded on the north by mount Libanus, or Lebanon, which separates it from that part of Syria, anciently called Phœnicia; on the east by mount Hermon, which divides it from Arabia Deserta; on the south by Arabia Petrea; and on the west by the Mediterranean sea, or sea of Syria.

This country received the name of Palestine from the Philistines, who dwelt on the sea-coast: it was called Judea, from Judah; and it is termed the Holy Land, being the country where Jesus Christ was born, preached his holy doctrines, confirmed them by miracles, and laid down his life for mankind. Palestine is about one hundred and eighty-five miles in length, and generally eighty in breadth; it is situated between 31° and $33^{\circ} 40'$ north latitude.

The climate of Palestine is, during a great part of the year, very hot. The easterly winds are usually dry, though they are sometimes tempestuous; and those which are westerly, are attended with rain. The heat here might be expected to be excessive; yet mount Libanus, from its uncommon height, is covered all the winter with snow.

The first rains, as they are called, generally fall about the beginning of November; and the latter rains, in the month of April. In the country round Jerusalem, if a moderate quantity of snow falls in the beginning of February, and the brooks soon after overflow their banks, it is thought to forebode a fruitful year; and the inhabitants make rejoicings upon this occasion, as the Egyptians do with respect to the Nile; this country is seldom refreshed with rain during the summer season.

The rocks of Judea are, in many places, covered with a soft, chalky substance, in which is enclosed a great variety of shells and corals. The greatest part of the mountains of Carmel, and those of Jerusalem and Bethlehem, are overspread with a white chalky stratum. In mount Carmel are gathered many stones, which, being in the form of olives, melons, peaches, and other fruit, are imposed upon pilgrims, not only as those fruits petrified, but as antidotes against several diseases.

With respect to the rivers of the country, the Jordan, called by the Arabs Sceriah, is not only the most considerable, but, next to the Nile, is the largest, either in the Levant or in Barbary. It has its source at the bottom of mouth Libanus or Lebanon, and is formed from the waters of two fountains, which are about a mile distant from each other. One of them

lies to the east, and is called Jor ; the other, which is exposed to the south, is named Dan. The confluence of the two streams is found near the ancient city of Cesarea Philippi, which is at present only a village, and called Beline. The river takes a course between the E. and S., and, after running seven miles, falls into the lake Samochon or Mathon, at present called Huletpanias, about six miles in length, from north to south, and nearly four in breadth, from east to west. The Jordan issues from this lake, and flows through a great plain, passing under a stone bridge called Jacob's bridge, consisting of three arches well constructed. The river then continues its course as far as the lake of Tiberias, near the ancient cities of Chorazin and Capernaum, where it mixes with its waters. When it issues from this lake, which is about eighteen miles in length, and eight in breadth, it takes the name of Jordan major, dividing Peros from Samaria, the plains of the Moabites from Judea, and receiving the waters of the Dibon, the Jazer, the Jacob, and the Carith. After being augmented by these streams, in a course of sixty-five miles from the lake of Tiberias, or sea of Galilee, it discharges itself into the Dead sea. The Jordan, in the rainy seasons, overflows its banks to the distance of more than four miles ; and, on account of the inequality of the ground, forms two or three channels. Its current is extremely rapid, and the water always muddy ; but when taken from the river, and put into any kind of vessel, it very soon clarifies, and is sweet.

The Dead Sea is a name of modern date ; the ancients call it the lake of Asphaltites, the sea of Sodom, the Salt Sea, the lake of Sirbon ; the Arabs name it Bahheret-Lut ; that is, the Sea of Lot. It is about fifty miles in length, and ten in breadth. The lofty mountains of the country of the Moabites are on the eastern side, and discharge into it the waters of Arnon and the Jaret. On the west and south it is bounded by very high mountains also. It is likewise on the the west that the brook Cedron, which rises at Jerusalem, empties into this sea.

We are informed that this vast lake was covered formerly with fruit trees and abundant crops, and that from the bosom of the earth, now buried under its waters, arose the superb cities of Sodom, Gomorrah, Admah, Zeboiim, and Segor. No plants of any kind grow in this lake. The bottom of it is black, thick, and fœtid. Branches of trees which fall therein become petrified in a little time. The Dead sea produces a kind of bitumen, which may be found floating on the surface, like a huge lump of earth. This bitumen is a sulphurous substance, mixed with salt ; it is as brittle as black pitch, is com-

bustible, and exhales, while burning, a strong and penetrating smell. The ancient Arabs used it for smearing and embalming their dead, to preserve them from perishing. The mountains near this sea produce a kind of black stone, which, when polished, has a beautiful lustre.

Acra, or Acre, (now called St. John de Acre, and which the Arabs call Aceho, or Akka,) is one of the places from which the Israelites could not expel the ancient Canaanites, and was formerly reckoned among the ancient cities of Phœnicia. It is also known by the name of Ptolemais. The situation is advantageous: on the north and east, it is encompassed by a fertile plain; on the west it is washed by the Mediterranean; and on the south by a large bay, which extends from the city as far as Mount Carmel. It contains little more than a few cottages, and heaps of ruins. The residence of the pashaw of the province is at this place.

To the south of Acre, is Sebastia, the ancient Samaria, the capital of the ten tribes after their revolt from the house of David. It is seated on a long mount, which rises in a fruitful valley, and is now converted into gardens.

A little farther to the south is Naplosa, the ancient Sychem, which stands in a narrow valley, between mount Ebal on the north, and Gerizim on the south. At a small distance from Naplosa, is Jacob's well, famous for Christ's conference with the woman of Samaria.

Jerusalem is encompassed with hills, so that the city seems as if situated in an amphitheatre; there are few remains of the city as it appeared in Christ's time; the situation being changed; for Mount Sion, the highest part of ancient Jerusalem, is almost excluded: while the places adjoining to Mount Calvary are nearly in the centre. This city, which is about three miles in circumference, is situated on a rocky mountain, on all sides of which are steep ascents, except toward the north. The walls are not strong, nor have they any bastions. The city has six gates. There are supposed to be about fifteen or twenty thousand inhabitants in Jerusalem.

Jasa, the ancient Joppa, is the port where the pilgrims disembark. They generally arrive in November, and repair without delay to Jerusalem.

Bethlehem, also called Ephrata, and the city of David, is famous for being the birthplace of Christ. It is about two miles to the southeast of Jerusalem, on the ridge of a hill; at present only an inconsiderable place.

Raha, the ancient Jericho, is eighteen miles northeast of Jerusalem, situated in a plain six or seven leagues long, by three wide, surrounded by a number of barren mountains.

Habroun, or Hebron, is twenty-four miles south of Bethlehem. The Arabs call it El-Kahil, the well-beloved. It is situated at the foot of an eminence, on which are some remains of an ancient castle.

Nazareth now only a small village, is on the top of a high hill.

Cana of Galilee, otherwise called Cana Minor, celebrated for the miracle wrought by Christ, of changing the water into wine, is nothing more than a small village with very few inhabitants.

Sidon, called by the Turks Sayd, is situated on the sea-coast. It was anciently a place of great strength, and had a very extensive commerce. Though it is still populous, and a place of considerable trade, it has fallen from its ancient grandeur. Its exports consist in silks, with raw and spun cotton; the manufacturing of which employs most of the inhabitants, amounting to about five thousand. The city is defended by an old castle, built in the sea.

Tyre, called by the Turks Sour, is about twenty miles to the south of Sidon. It was once very celebrated for its purple, called the Tyrian dye, produced from a shell-fish. This city was, in ancient times, the centre of an immense commerce and navigation, and the nurse of arts and sciences. The ancient city stood, originally, on an island, joined to the main land by a mole; the remains of which appear at present. It has two harbors; that on the north side is very good; but the other is choked up with ruins. The present inhabitants are only a few poor fishermen, who live in vaults and caves.

Cesarea was at first called Strabo's Tower; and was the capital of Palestine. This city was divided into two parts by a little hill, whereon was erected a temple dedicated to Caesar.

Jericho is situated in a large plain, about twenty miles long, and ten broad, bounded by a variety of mountains on the south-west, the west, and north; it is at present inhabited by a few miserable Arabs.

The Mount of Forty Days is situated on the north side of the plain of Jericho; the summit is covered neither with shrubs, trees, nor earth, but consists of a solid mass of white marble; it is very difficult and dangerous to ascend, the path leading by a winding course, between two dismal abysses. This mountain is one of the highest in the province, and one of its most sacred places. It takes its name from the rigorous

fast which Christ observed here. From this mount may be seen the hills of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, and that of Jericho, the river Jordan, and the whole extent of the Dead Sea. Opposite to Jericho, beyond Jordan, rises Mount Nebo.

Mount Carmel, on the south side of the bay of Acre, projects at one part into the sea, forming a great promontory, called the point of Carmel. There are a number of grottos, gardens, and convents, on this mount; as also many cisterns for receiving the rain water. On this mountain was a fortress called Ecbatane.

Mount Tabor is most delightfully situated, rising amidst the plains of Galilee, distant about twelve miles from the city of Tiberias; it is distinguished by different names, as Itabyrion, Taburium, and by the Arabs Gibel-el-Tor. It is in appearance like a sugar-loaf, and is covered from the top to the bottom with small trees.

Palestine, which comprehends the ancient country of Canaan, and was occupied by nine tribes of Israel, has experienced many and severe revolutions; the extreme fertility of the country, and its many advantages and happy situation, induced the neighboring and powerful kingdoms to attempt its subjection; most of them succeeded in reducing to obedience and slavery the peaceable inhabitants: the Persians, Saracens, Syrians, and Romans have alternately been masters for a time, and then obliged to yield to superior force: they treated the conquered with the utmost barbarity, and committed the greatest devastation and slaughter; not even sparing old or young, women or helpless children. Thus it continued changing its ferocious masters, until, in the twelfth century, the Turks, taking Cesarea, the whole country fell into their possession; and has continued under their power ever since. The innumerable scenes of blood and desolation exhibited in this country, have changed it from that happy, fruitful, and prosperous state, so beautifully described in Deuteronomy, to an almost uninhabited desert, and heap of ruins: few traces of its ancient splendor remain; and confusion and doubt hang over all the researches of the inquirer.—*Selected.*

NOTE—Only a small remnant of Jews since the captivity have been permitted to live in Palestine until some ten or fifteen years ago. Now there are over one hundred thousand returned to their own land. A great Zion movement is on foot among the Jews to raise money to buy all Canaan from the Sultan of Turkey. The prophecies are being rapidly fulfilled, and according to God's plan, Ezek. 36:11-12, Israel will again occupy the Promised Land. "And I will settle you after your old estates, and will do better unto you than at your beginnings." "And the cities shall be inhabited and the wastes shall be builded."—Ezek. 36: 10.

SPECIAL PRAYERS.

RECORDED.	SCRIPTURE NAMES	SUBJECTS.
Gen. 24.....	Abraham's servant	Success in his mission.
— 32.....	Jacob	Protection against Esau.
Exod. 32.....	Moses	Forgiveness for idolatrous Israel.
— 33.....	Moses	For the Divine presence.
Num. 12.....	Moses	For Miriam when smitten with leprosy.
Deut. 3.....	Moses	To enter Canaan.
Judges 16.....	Samson	To be avenged on his enemies.
1 Sam. 1.....	Hannah	For a man-child.
2 Sam. 7.....	David	Prayer and thanksgiving after Nathan's message concerning his intention to build the temple.
1 Kings 8.....	Solomon	Dedication of the temple.
2 Kings 19.....	Hezekiah	Protection against Sennacherib.
— 20.....	Hezekiah	When dangerously ill.
1 Chron. 4.....	Jabez	For the Divine blessing.
2 Chron. 6.....	Solomon.....	(See above 1 Kings viii.)
— 14.....	Asa	When going to battle with Zerah the Ethiopian.
— 20.....	Jehoshaphat	For protection against the armies of the Moabites and Ammonites.
— 30.....	Hezekiah	For the unprepared for the keeping of the pass-over.
Ezra 9.....	Ezra	Confession of sin in the people's alliances with the heathen.
Neh. 1.....	Nehemiah.....	For the remnant in captivity.
— 4.....	Nehemiah.....	For protection against Sanballat and Tobiah.
— 9.....	Levites	Confession of God's goodness, and their nation's sins.
Prov. 29.....	Agur	For moderation in his desires.
Isa. 37.....	Hezekiah	(See above, 2 Kings xix.)
— 38.....	Hezekiah	(See above 2 Kings xx.)
Jer. 14.....	Jeremiah.....	In a great famine.
Dan. 9.....	Daniel	For the restoration of Jerusalem.
Hab. 3.....	Habakkuk	For revival of God's work.
Matt. 6.....	Lord's Prayer.....	
— 26.....	Jesus	Under suffering in Gethsemane.
— 27.....	Jesus	Suspension of Divine consolation.
Luke 11.....	Lord's Prayer.....	
— 18.....	Publican's Prayer.	For Divine mercy.
— 22.....	Jesus	(See above, Matt. xxvi.)
— 23.....	Jesus	For his murderers.
— 23.....	Dying Thief	To be remembered by Jesus.
John 12.....	Jesus	Imploring his Father's aid.
— 17.....	Jesus	For himself, his Apostles and all believers.
Acts 1.....	Apostles.....	On choosing an Apostle.
— 4.....	Primitive Church	For support under persecution.

THE DISCOURSES OF JESUS.

ARRANGED IN CHRONOLOGICAL ORDER.

DISCOURSES.	PLACES.	REFERENCES.
Conversation with Nichodemus	Jerusalem	John iii. 1-21.
Conversation with the woman of Samaria.	Sychar	— iv. 1-42.
Discourse in the synagogue at Nazareth.	Nazareth	Luke iv. 16-31.
Sermon on the mount	"	Matt. v-vii.
Instructions to the Apostles	Galilee	— x.
Denunciation against Chorazin, etc.	"	— xi. 20-24.
Discourse on occasion of healing the infirm man at Bethesda	Jerusalem	John v.
Discourse concerning the disciples' plucking corn on the Sabbath	Judea	Matt. xii. 1-8.
Reputation of His working miracles by the agency of Beelzebub	Capernaum	— 22-37.
Discourse on the bread of life	"	John vii.
Discourse about internal purity	"	Matt. xv. 1-20.
Discourse against giving or taking offence and concerning the forgiveness of injuries	"	— xviii.
Discourse at the feast of tabernacles	Jerusalem	John vii.
Discourse on occasion of woman taken in adultery	"	— viii. 1-12.
Discourse concerning the sheep	"	— x.
Denunciations against the Scribes and Pharisees	Peræa	Luke xi. 29-36.
Discourse concerning humility and prudence	Galilee	— xiv. 7-14.
Directions how to attain heaven	Peræa	Matt. xix. 16-30.
Discourse concerning His sufferings	Jerusalem	— xx. 17-19.
Denunciations against the Pharisees	"	— xxiii.
Prediction of the destruction of Jerusalem	"	— xxiv.
The consolatory discourse	"	John xv., xvii.
Discourse as He went to Gethsemane	"	Matt. xxvi. 31-36.
Discourse to the disciples before his ascension	"	— xviii. 16-23.

PARABLES RECORDED IN THE OLD TESTAMENT.

PARABLES.	SPOKEN AT	RECORDED IN
OF BALAAM.—Concerning the Moabites and Israelites	Mount Pisgah	Num. xxiii. 24.
JOTHAM.—Trees making a king	Mount Gerizim	Judg. ix. 7-15.
SAMSON.—Strong bringing forth sweetness	Timnath	Judg. xiv. 14.
NATHAN.—Poor man's ewe lamb	Jerusalem	2 Sam. xii. 1-4.
WOMAN OF TEKOA.—Two brothers striving	Jerusalem	2 Sam. xiv. 1.
THE SMITTEN PROPHET.—The escaped prisoner	Near Samaria	1 Kings xx. 35-40.
JEHOASH, KING OF ISRAEL.—The thistle and cedar	Jerusalem	2 Kings xiv. 9.
ISAIAH.—Vineyard yielding wild grapes	Jerusalem	Isa. v. 1-6.
EZEKIEL.—Lion's whelps	Babylon	Ezek. xiv. 2-9.
The boiling pot	Babylon	Ezek. xxiv. 3-5.
The great eagles and the vine	Babylon	Ezek. xvii. 3-10.

THE PARABLES OF JESUS,

ARRANGED IN CHRONOLOGICAL ORDER.

PARABLES.	PLACES.	REFERENCES.
PARABLE OF THE		
Sower	Capernaum	Matt. xiii. 1-23.
Tares	"	— 24-30-36-43.
Seed springing up imperfectly	"	Mark iv. 26-29.
Grain of mustard seed	"	Matt. xiii. 31, 32.
Leaven	"	— xiii. 33.
Found treasure	"	— 44.
Precious pearl	"	— 45, 46.
Net	"	— 47-50.
Two debtors	"	Luke vii. 36-50.
Unmerciful servant	"	Matt. xviii. 23-35.
Samaritan	Near Jericho	Luke x. 25-37.
Rich Fool	Galilee	— xii. 16-21.
Servants who waited for their lord	"	— xii. 35-48.
Barren fig tree	"	— xiii. 6-9.
Lost sheep	"	— xv. 3-7.
Lost piece of money	"	— 8-10.
Prodigal son	"	— 11-32.
Dishonest steward	"	— xvi. 1-12.
Rich man and Lazarus	"	— 19-21.
Unjust judge	Peræa	— xviii. 1-8.
Pharisee and publican	"	— 9-14.
Labourers in the vineyard	"	Matt. xx. 1-16.
Pounds	Jericho	Luke xix. 12-27.
Two sons	Jerusalem	Matt. xxi. 28-32.
Vineyard	"	— 33-46.
Marriage feast	"	— xxii. 1-14.
The virgins	"	— xxv. 1-13.
Talents	"	— 14-30.
Sheep and the goats	"	— 31-46.

REMARKABLE MOUNTAINS AND HILLS.

MENTION.	NAMES.	COUNTRY	REMARKS.
Num. xxxiii. 48.	Abarim	Palestine	On this range of mountains Balak tempted Balaam to tempt Israel.
Gen. vii. 4.	Ararat	Armenia.	Here the ark rested at the deluge.
Psaln lxviii. 15.	Bashan	Palestine	Remarkable for its height.
Luke xxiii. 33.	Calvary	"	A common place of execution where Christ was crucified.
1 Kings xviii. 19.	Carmel	"	On this mount Elijah had his trial against the priests of Baal.
Josh. viii. 30.	Ebal	"	Here Moses pronounced twelve curses against the disobedient.
1 Sam. i. 1.	Ephraim	"	This mount was the birthplace of Samuel.
Josh. viii. 32.	Gerizim	"	Here Moses pronounced twelve blessings.
			Here Joshua wrote the law on stone.
1 Sam. xxxi. 1.	Gilboa	"	Here Jotham delivered his parable.
			Here Saul and his sons fell in battle with the Philistines.
Gen. xxxi. 21.	Gilead	"	On this mount Laban overtook Jacob, and searched for his images.
1 Sam. xxiii. 19.	Hachilah	"	On this hill David hid a while from Saul.
Ps. cxxxiii. 3.	Hermion	"	Celebrated for its dews.
Deut. xxxii. 49.	Nebo	"	From this mount Moses viewed the promised land.
Matt. xxiv. 3.	Olives, or Olivet, the ancient name.	"	Here Christ preached his sermon.
John viii. 1.		"	By this mount David escaped from the conspiracy of Absalom.
1 Sam. xv. 30.	Peor	"	Here Balaam blessed instead of cursing Israel.
Num. xxiii. 28.		"	
Deut. xxxiv. 1.	Pisgah	"	The highest point of Mount Nebo, where Moses stood to view the good land.
1 Kings xvi. 24.	Samaria	"	On this hill Omri built the city.
			Ahab was buried here.

MIRACLES RECORDED IN THE OLD TESTAMENT.

MIRACLES.	WHERE WROUGHT.	RECORDED IN
Aaron's rod changed.....	Egypt.....	Ex. vii. 10-12.
Water made blood.....	Egypt.....	— 20-25.
Frogs produced.....	Egypt.....	— viii. 5-14.
Lice.....	Egypt.....	— 16-18.
Flies.....	Egypt.....	— 20-24.
Murrain.....	Egypt.....	— ix. 3-6.
Boils.....	Egypt.....	Ex. ix. 8-11.
Thunder, etc.....	Egypt.....	— 22-26.
Locusts.....	Egypt.....	— x. 12-19.
Darkness.....	Egypt.....	— 21-23.
Death of the first-born.....	Egypt.....	— xii. 29, 30.
Red Sea.....	Egypt.....	— xiv. 21-31.
Marah's waters sweetened.....	Marah.....	— xv. 23-25.
Manna sent.....	In wilderness.....	— xvi. 14-35.
Water from the rock Rephidim.....	Rephidim.....	— xvii. 5-7.
Aaron's rod budded.....	Kadesh.....	Num. xvii. 1, etc.
Nadab and Abihu consumed.....	Sinai.....	Lev. x. 1, 2.
The burning of Taberah.....	Taberah.....	Num. xi. 1-3.
Earthquake and fire.....	—	— xvi. 31-35.
Water flowing from the rock.....	Desert of Zin.....	— xx. 7-11.
Serpent healing the Israelites.....	Desert of Zin.....	— xxi. 8, 9.
Balaam's ass speaking.....	Pethor.....	— xxii. 21-35.
The river Jordan divided.....	River Jordan.....	Josh. iii. 14-17.
Walls of Jericho fall down.....	Jericho.....	— vi. 6-20.
Sun and moon stand still.....	Gibeon.....	— x. 12-14.
Water flowing from the rock.....	En-hakkore.....	Judg. xv. 19.
Philistines slain before the ark.....	Ashdod.....	1 Sam. v. 1-12.
Men of Beth-shemesh smitten.....	Beth-shemesh.....	— vi. 19.
Thunder destroys Philistines.....	Ebenezer.....	— vii. 10-12.
Thunder and rain in harvest.....	Gilgal.....	— xii. 18.
Sound in the mulberry trees.....	Rephaim.....	2 Sam. v. 23-25.
Uzzah struck dead.....	Perez-uzzah.....	— vi. 7.
Jeroboam's hand withered.....	Beth-el.....	1 Kings xiii. 4, 6.
Widow of Zerahpath's meal.....	Zarephath.....	— xvii. 14-16.
Widow's son raised.....	Zarephath.....	— 17-24.
Sacrifice consumed.....	Mount Carmel.....	— xviii. 30-38.
Rain obtained.....	Land of Israel.....	— 41-45.
Ahaziah's captains consumed.....	Near Samaria.....	2 Kings i. 10-12.
River Jordan divided.....	River Jordan.....	— ii. 7, 8, 14.
Waters of Jericho healed.....	Jericho.....	— 21, 22.
Water for Jehoshaphat's army.....	Land of Moab.....	— iii. 16-20.
The widow's oil multiplied.....	—	— iv. 2-7.
Shunammite's son raised.....	Shunem.....	— 32-37.
The deadly pottage cured.....	Gilgal.....	— 38-41.
Hundred men fed with twenty loaves.....	Gilgal.....	— 42-44.
Naaman cured of his leprosy.....	Samaria.....	— v. 10-14.
Leprosy inflicted on Gehazi.....	Samaria.....	— 20-27.
Iron swims.....	River Jordan.....	— vi. 5-7.
King of Syria's army smitten.....	Dothan.....	— 18-20.
Elisha's bones revive the dead.....	—	— xiii. 21.
Sennacherib's army destroyed.....	Jerusalem.....	— xix. 35.
Sun goeth back.....	Jerusalem.....	— xx. 9-11.
Uzziah struck with leprosy.....	Jerusalem.....	2 Chr. xxvi. 16-21.
Shadrack, Meshach, etc. delivered.....	Babylon.....	Dan. iii. 19-27.
Daniel in the den of lions.....	Babylon.....	— vi. 16-23.
Jonah in the whale's belly.....	—	Jonah ii. 1-10.

THE MIRACLES OF CHRIST,

ARRANGED IN CHRONOLOGICAL ORDER.

MIRACLES.	PLACES.	REFERENCES.
JESUS		
Turns water into wine.....	Cana	John ii. 1-11.
Cures the nobleman's son of Capernaum	"	— iv. 46-61.
Causes a miraculous draught of fishes	Sea of Galilee.....	Luke v. 1-11.
Cures a demoniac.....	Capernaum	Mark i. 22-28.
Heals Peter's wife's mother of a fever	"	— 30-31.
Heals a leper.....	"	— 40-45.
Heals the centurion's servant	"	Matt. viii. 5-13.
Raises the widow's son.....	Nain	Luke vii. 11-17.
Calms the tempest.....	Sea of Galilee.....	Matt. viii. 23-27.
Cures the demoniacs of Gadara.....	Gadara	— 28-34.
Cures a man of the palsy.....	Capernaum.....	— ix. 1-8.
Restores to life the daughter of Jairus	"	— 18, 19, 23-26.
Cures a woman diseased with a flux of blood	"	Luke viii. 43-48.
Restores to sight two blind men.....	"	Matt. ix. 27-31.
Heals one possessed with a dumb spirit.....	"	— 32, 33.
Cures an infirm man at Bethesda.....	Jerusalem	John v. 1-9.
Cures a man with a withered hand.....	Judea.....	Matt. xii. 10-13.
Cures a demoniac.....	Capernaum	— 22-23.
Feeds miraculously five thousand	Decapolis.....	— xiv.; xv. 21.
Heals the woman of Canaan's daughter.....	Near Tyre.....	— xv. 22-28.
Heals a man who was dumb and deaf	Decapolis.....	Mark vii. 31-37.
Feeds miraculously five thousand	"	Matt. xv. 32-39.
Gives sight to a blind man.....	Bathsaida	Mark viii. 22-26.
Cures a boy possessed of a devil	Tabor	Matt. xvii. 14-21.
Gives sight to a man born blind	Jerusalem	John ix.
Heals a woman under an infirmity eighteen years	Galilee	Luke xiii. 11-17.
Cures a dropsy	"	— xiv. 1-6.
Cleanses ten lepers.....	Samaria	— xvii. 11-19.
Raises Lazarus from the dead.....	Bethany	John xi.
Restores to sight two blind men.....	Jericho	Matt. xx. 30-34.
Blasts the fig tree.....	Olivet	— xxi. 18-22.
Heals the ear of Malchus.....	Gethsemane.....	Luke xxii. 50, 51.
Causes the miraculous draught of fishes.....	Sea of Galilee	John xxi. 1-14.

SELAH.

The translators of the Bible have left the Hebrew word *Selah*, which occurs so often in the Psalms, as they found it; because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning of *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herder regards it as indicating a change of tone. Matheson thinks it, as a musical note, equivalent, perhaps, to the word *repeat*. According to Luther and others, it means *silence*. Gesenius explains it to mean—"Let the instruments play and the singers stop." Wocher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear, Jehovah!' or, 'Awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear," etc. The word itself he regards as indicating a blast of trumpets by the priests. *Selah*, itself, he thinks an abridged expression used for *Higgaion Selah*—*Higgaion* indicating the sound of the stringed instruments, and *Selah* a vigorous blast of trumpets.



A PENNY SHORT

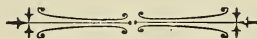
"Almost persuaded," harvest is past!
"Almost persuaded," doom comes at last!
"Almost" can not avail;
"Almost" is but to fall!
Sad, sad that bitter wail,—
"Almost," *but lost!*

TREASURY

FOR THE

HOME CIRCLE

IN PROSE AND VERSE.



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THE POWER OF INFLUENCE.

INFLUENCE is the power we exert over others by our thoughts, words and actions—by our lives, in short. It is a silent, a pervading, a magnetic, and a most wonderful thing. No one can think or speak, or act—no one can live—without influencing others. *An influence* never dies. Once born it lives forever. In one of his lyrics, Longfellow beautifully illustrates this grand truth:

“ I shot an arrow into the air,
It fell to earth. I knew not where;

* * * * *

I breathed a song into the air,
It fell on earth, I knew not where;

* * * * *

Long, long afterwards, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.”

An influence not only lives forever, but it keeps on growing as long as it lives. The influence which you start into life today, in the family, the neighborhood or the social circle, is perhaps only small now, but very little cared for now; but it will roll forward through the ages, growing wider and deeper and stronger with every passing hour, and blighting or blessing as it rolls.—*Christian Weekly*.

Parents! you are influencing your son and daughter for the world or for Jesus. Which?



*Dr. Don,
"Mabel and I."*

"**B**E kind to dumb animals ;
Be gentle, be true,
For food and protection,
They look unto you."



THE CHRISTIAN HOME.

“HOME, SWEET HOME.”

“How sweet ’tis to sit ’neath a fond father’s smile,
And the cares of a mother to soothe and beguile,
Let others delight ’mid new pleasures to roam
But give me, oh! give me the pleasures of home.
Home! Home! Sweet, Sweet Home!
But give me, oh! give me the pleasures of home.”

ONE’S abode is not necessarily a home. To have a happy, true, peaceful home there must be union of hearts; mutual love and companionship. The home is brightened and beautified where the members are living Christians. Joshua declared, As for me and my house we will serve the Lord.—Joshua 24:14. How many parents can speak for their homes as Joshua did for his? The decision had been made in Joshua’s house and he did not allow public cares or pleasures to interfere with the duties he owed to his family.

In many nominally Christian homes are putrid spots, cankered lives, inflamed wounds, all because Jesus is not enthroned. Jesus is *lovely* and He makes *every home lovely* where He *abides*.

Home is not bounded by four square walls, but where love is, and love will be where God is, for “God is love.” What a sacred spot is that home sanctified and sweetened by blissful memories; that circle bound together by Holy ties.

And as we study the Sacred Record we find God has his perfect plan, which, if *wholly* carried out by the parents and children, will bring to each home a Divine benediction and blessedness. And it shall come to pass if ye shall harken dili-

gently to love the Lord your God, to serve him with *all* your *heart* and *all* your *soul*; That your days may be multiplied, and the days of your children as the days of heaven upon the earth.—Deut. 11 : 13, 21.

How grand and beautiful ! how precious ! that our Heavenly Father should make an adequate provision for just such a realization in this life, placing it within the range of possibilities where the conditions are met on the human side.

But we fear comparatively few take the Chart of Life, God's Holy Word, and go through it from Genesis to Revelation to ascertain the mind and will of God concerning the Heavenly plan for building a home and the rearing of children.

Yet the fundamental principles are clearly outlined in the Bible, and among them stands out clearly defined—"But *Seek ye first*, the Kingdom of God, and His righteousness," (character) for each member of the family. This is the bed-rock on which to build a beautiful, happy home. Any other foundation than this will fail when the temptations, trials, sorrows and bereavements of life come, as come they will sooner or later. The inspired writer says, Out of the *heart* are the *issues* of *life*.—Prov. 4:23. So out of the homes are the characters of life.

As the home-life is, the child-life will be with but few exceptions. Make the tree good and the fruit will be good—for the tree is known by its fruit.—Matt. 12 : 33. "You may bend the sapling but not the tree."

Again, the church-life will be as the home-life is ; and as we look over the church membership we find nearly if not quite seventy per cent. are women, and the great vital problem is, how to save the young men. For while we have superb young men in our churches, but alas ! the great mass are on the outside, drifting with the tide toward the world.

How true is the Spanish proverb, "We sow a thought and reap an act; we sow an act and reap a habit; we sow a habit and reap a character; we sow a character and reap a destiny."

This is done in very early life, and many parents, we fear, do not seem to realize that every day they are forming char-

acter and fixing destiny for time and eternity. And is there not great cause for alarm, that Christian virtue is being lost when there is no daily recognition of God, no family altar, or teaching of Scripture, in the large majority of Christian homes?

The writer has visited over ten thousand Christian homes, in eleven States of the Union, and among some thirty different Protestant denominations, and when we strike the average, ninety per cent. have no family prayer, and no direct daily teaching out of the "Book of Life."

The word is the "Lamp" and the Holy Spirit is the "Light" and without the "Lamp" there is no "Light." Where the "Lamp" has not gone is total, heathen darkness, and just in proportion as the "Lamp" is hidden or obscured, to that degree do we prevent the Holy Spirit from revealing Jesus as Saviour, to the hearts of the children.

Timothy's mother and grandmother understood this principle of salvation, and "diligently" taught the Word; for Paul declares, "From a *babe* thou hast *known* the *Holy Scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus." They realized that if they taught Timothy as God required, that it is the office work of the Holy Spirit to reveal Jesus through the Word, and being revealed to Timothy, he would accept Jesus, and thus be saved from sin, and lead to a holy and useful life.

This great fundamental principle is clearly set forth in St. John 16: 13, 14; for Jesus says: When He, the spirit of truth is come, He will guide you into *all* truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify *Me*; for He shall receive of mine and shall show it unto you; in the Word.

Oh, if we ever see the might, power and glory of God we must see it in the Word; for on every page is the image of the "Man Christ Jesus."

Then how necessary it is that the promises, commands and precepts of the Bible be put into the minds and hearts of the young; for if not, when the temptations and struggles of

life come to them, the dear Holy Spirit has not much to work upon.

This is clearly stated by the Great Teacher. But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your *remembrance* all that I said unto you.—St. John 14:26. But with all due reverence to the Holy Spirit He cannot reveal Jesus without the Word.

It is said that the Jewish custom was to begin to memorize the Word at five years of age, and to continue until twelve, the legal age, which was the dividing line between “childhood and youth.” Then he was “of age” in the eyes of the law. There can be no doubt that Jesus memorized Scripture, and when He talked with the lawyers and doctors in the Sanhedrim, at twelve years of age, the Spirit revealed it unto Him.

Dear parents, follow out the instructions and put the Word in the hearts of your children. Read Deut. 4:40; 5:29; 6:4 to 9; 7:9.

This is among Moses' last inspired utterances to the children of Israel, and one of the most pathetic scenes in Old Testament history. He was the “grand old man” of Israel, the great leader, general-in-chief, statesman, law-giver and saint. One hundred and twenty years he had lived and toiled and suffered. Yet “His eye was not dimmed, nor his natural force abated.” Close to heaven, yet never to pass the Jordan into the land of Canaan where his heart had been so long.

About to transfer his trust to Joshua, he makes his last appeal to Israel, warning and beseeching them by every appeal that can command the reason, warm the heart, stir the conscience and fortify the will. Oh! how his great heart was stirred as he placed before them the supreme importance and necessity of teaching their children all the Words of God.

And who were to do this teaching? Fathers and mothers. The responsibility rested upon the parents themselves. What was true then is true now. God lays this *duty* upon the *parents* and they *dare not ignore it*.

Parents are God-appointed teachers, (Deut. 6:47; Psalm 78:5-9,) and nothing can take their place, in reaching the heart of the child in its formative period: they have the advantage over all other teachers.

The teaching and training should begin at the altar, should develope in the Sunday school, and blossom first in its perfection in the house of God. That reverence for Christ and things spiritual must begin in the home circle and the child's religious education is an assured fact, providing father and mother impress the early rudiments of God's Word properly in its young heart. This is the Divine method, and to ignore God's plan is to invite disappointment and failure in the conversion of the children. For they are to be early saved.—Matt. 19:14; 2 Chron. 34:3; 1 Sam. 3:1-19.

The family prayer should be made sacred enough to impress all who hear it, yet simple enough to be absorbed by the youngest child.

The most successful home religious school is that one in which every member of the home circle has his part. The younger children should lead in prayer with the same proportionate earnestness as the Godly parent. It is necessary to fully investigate God's Word before we can understand the Spirit. The Bible should be read and re-read from childhood and explanations of its important passages should be carefully made. The helpful and suggestive verses should be memorized and understood.

Dear Parents, to learn these truths which bring happiness and a sense of satisfaction we must *first seek* the things which are spiritual. Is the proportion of spiritual training right when contrasted with the six days a week we give up to the rudimentary schooling in secular studies? All educational elements of life combine to make us intelligent and learned, and in developing our mental powers we too often neglect that moral lesson which alone can satisfy us.

The highest accomplishment in this world for usefulness and happiness is to become intimately acquainted with God's Word. We know that piety cannot sanctify stupidity; but we know also that piety glorifies culture. Piety without cul-

ture is robbed of her highest influence for good, and culture without piety is stripped of her noblest charm.

Having clearly seen the Divine arrangement for the home, let us ascertain His Mind for the building up of the church. And now we shall make a startling statement, but alas, too true, namely : that the majority of Christian parents are by actual experience training their children directly away from the house of God. Listen ! parents of America, God says: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing"—Psalms. 92 : 13, 14. We do not plant old trees, we plant the young. And God means that the children while young shall be "planted" and trained up in the sanctuary. "Train up a child in the way he should go; and when he is old he will not depart from it."—Prov. 22 : 6.

It is recorded of Jesus, the Great Teacher, that "He went into the synagogue on the Sabbath day as was His custom." In our churches today it will not average twenty children to each church and up to eighteen years of age, that listen regularly each Sabbath to the preaching, and take part in the services. Indeed many children of Christian parents scarcely ever hear the Word of God preached from one year's end to another. And this, too, in the most important period of their lives, when habits are fixed and character formed. Oh, if there is one word that needs to be written in letters of fire over every door if it were possible, it is the word HABIT. What is the habit of your children; is it to attend the sanctuary on the Lord's Day? or is it simply to go to Sunday school and then stay away from church service?

Alas, the latter is lamentably too true. And boys, especially if not early brought to Jesus and held to the church, when the dangerous period of life comes, along from fifteen or earlier, to twenty years of age, they usually feel too big to go to Sabbath school and in their opinion have graduated from it; and as they have never cultivated the habit of going to church, it was not in the warp and woof and make-up of their being, so they are out of Sunday-School and church, too.

What a beautiful sight to see a whole family on the Lord's Day regularly attend church and participate in Divine worship. Oh, that God's plan might be carried out to insure His blessing on the home and church, likewise the Nation: for as the home life and church life is, the National will be. For the Christian homes of the Nation are its strongest forts. Undermine these homes and our Nation becomes a stranded hulk.

We look to the Christian homes to send out honest, sturdy Christian men to battle with National problems. For righteousness exalteth a Nation; but sin is a reproach to any people.—Prov. 14: 34. When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn.—Prov. 19: 2. Gœthe, the universal genius of Germany, and one of its greatest authors, says: "The destiny of any nation at any one time is determined by the sentiment of the young men of that time." What is the sentiment of the young men of our time? If the Christian is taken as a standard of judgment, the young men are left out as factors, for the great multitude are drifting away from Christian virtue.

If our young men are the hope of the Church and Nation, then the appalling fact stares us in the face, viz: that not over ten per cent. from sixteen to thirty-five years of age are members of our Churches. Twenty per cent. more occasionally attend, but some seventy per cent. scarcely ever cross a church door.

This brings us in closing this article to the home-life again, for our national strength is the product of the family life. The prominent men of noble, stainless life are those who have breathed the vital air of genuine, Christian homes. And how out of the Divine order is the fact that in many homes the mother is the only one to exert a Christian influence.

And many are the sons and daughters saved through her Christian teaching and example. Yet how often a Christian mother's influence in the home, and through the home in the world, is crippled by an un-Christian father's life. A man has no more right to do evil than his wife. Justice demands

purity and uprightness in each. He has no right to expect her to be pure, noble and good, while he is impure, ignoble and bad.

Many are the homes where the fathers are so taken up with business, politics, societies and pleasures that they have little if any time to devote to their children ; to intimate heart-companionship ; and boys especially need it in the home, and if not found there they seek it elsewhere, but woe be to the boy who has to get it on the outside.

Oh, fathers, make your boys real companions. Then again where there is a son and daughter there is generally two standards, one for the boy and one for the girl. This is usually fatal. The boy is given liberty at the tender impressionable time of life not allowed the girl, and before the parents are aware, the son is contaminated through and through while the sister is shielded. God requires the parents to hold the son to as strict account as the daughter for purity—never to read what mother or sister could not read nor listen to language or participate in company in boyhood that would be improper for them.

There is not the slightest intimation between the lids of the Bible where a son shall be harder to bring to Christ and be saved and live a useful life than a daughter. Ye are all one man in Christ Jesus.—Gal. 3 : 28. No distinction in the realm of grace.—Parents !

“ We are building every day, in a good or evil way !

And the building as it grows, will our inmost soul disclose.

Build it well, whate'er you do ; build it straight and strong and true ;

Build it clean, and high and grand ; build it for the eye of God.”

REVERENCE.

Honor thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20 : 12.

THIS divine lesson of obedience and reverence, should be deeply impressed upon young hearts in the early formation of character. In the language of Paul, a true Christian,

"Ruleth well his own house, having his children in subjection with all gravity ; For if a man know not how to rule his own house, how shall he take care of the church of God."

As parents, we want the idea of authority, and respect for authority ground and embedded into the very foundation of child-life. We must teach the rising generation that liberty is not anarchy. It has been said that, "Reverence for God, reverence for man, reverence for woman, and reverence for law are the pillars of the Republic." Yet the most striking defect in Young America, is lack of reverence.

Does this mean that amid all our prosperity, and amid all our wonderful advancement in knowledge, the very pillars of our Republic are weakening? If so, how very important it is, that in the home, in the school, in the church, everywhere, our children should be taught that if they would lead they must learn to obey.

An able statesman has said, "To preserve the government we must preserve morals." Every one will acknowledge this, yet what an empty farce morality is when robbed of its religious foundation.

Then beware of the overthrow of the family altar, of the lack of consecrated leadership in the home, of the removal of God's Holy Word from the home and from the school room. Rest assured that one who does not look upon the religious training of our youth, as a sacred trust, has not the preservation of American liberty at heart.

"A LITTLE CHILD SHALL LEAD THEM."

A Manly little fellow came into a store with a basket to get some articles for which his mamma had sent him, and after the purchases were made, he said to the storekeeper, "Please sir, I want a candy cigar," and laid the price, a penny on the counter ; and with cigar in his mouth, he took the basket on his arm and walked out. That was only a candy cigar, in itself, perhaps harmless, but it was a stepping stone to his ideal of a man. The seed of an evil habit had already been sown in his infant heart. Possibly he

had taken his father, or big brother, or it may be his Sabbath school superintendent, teacher or minister, as his model of manhood.

To be a man, like them, his ideal, he too must learn to smoke or chew. As a fond father walked to his office in the city each morning, (with a fine Havana cigar in his mouth) frequently his little son, would accompany him a short distance on his way to school.

One morning as they passed a number of street children they saw them using stumps of cigars, and the father said to his little son, "That it was too bad for these children to use tobacco." Little Georgie looked up into his papa's face and said, "Is it worse for the boys than it is for the men, papa? Then blushed and hung his little head for fear he had said something wrong. His papa said to him, "Georgie, do you think it is as bad for the men as it is for the boys?" The little fellow replied, "Please, papa, if the men didn't use it the boys wouldn't." It flashed upon that father's mind and heart as never before, that he was a living, daily example for his little son, and perhaps other boys, too, were looking up to him as a pattern.

He took the cigar from his mouth and breathing a prayer for forgiveness and Divine help, said to his son, "Georgie, you are right, I am wrong, and I do not want you to use tobacco, and papa will never touch it again." "A little child shall lead them."

That father was a *wise* parent, and obeyed the Divine injunction—"If we walk in the light;" new light had come to him and by the grace of God he would walk in it—the light of *personal influence* and *accountability*. Now having *determined* to *abandon* the tobacco habit *forever*, he could *consistently* look up into the face of the Master, and ask Him in faith to save his son from bad habits, and contaminating influences.

May God help us as parents and teachers, to set a pure and holy example before the young, who are the hope of the church and nation. It is not so much what we say, as what we do, that is moulding character and fixing destiny hour by hour.

"DARE TO BE A DANIEL."*

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."—Dan. 1 : 8.

Standing by a purpose true,
 Heeding God's command,
 Honor them, the faithful few !
 All hail to Daniel's Band !
 Many mighty men are lost,
 Daring not to stand,
 Who for God had been a host,
 By joining Daniel's Band.
 Many giants, great and tall, †
 Stalking thro' the land,
 Headlong to the earth would fall,
 If met by Daniel's Band.
 Hold the Gospel banner high !
 On to victory grand !
 Satan and his host defy,
 And shout for Daniel's Band.
Dare to be a Daniel,
Dare to stand alone !
Dare to have a purpose firm !
Dare to make it known !

ADVICE TO A YOUNG MAN.

A Man who *wills* it can go anywhere and do what he determines to do. We must make ourselves, or come to nothing. We must swim off, and not wait for any one to put cork under us. I congratulate you on being poor, and thus compelled to work; it was all that ever made me what little I am.

Macte Virtute. Don't flinch, flounder, fall nor fiddle, but grapple like a man and you will be a man.—*John Todd, D. D.*

"*Young man, make your record clean.*" These were the last words of John B. Gough as he sank unconscious during a lecture in the Presbyterian church, Frankford, Pa., Feb. 18, 1886.

* This text and poem should be memorized by every son and daughter.

† If the Daniel principle was *practiced* in *each Christian's life*, as God intended it should be how soon the blighting, blistering, soul-destroying influence of the liquor traffic and other giant evils would be destroyed. And where there now is sorrow, suffering and poverty, there would be hope, happiness and plenty. On which side do *you* stand ?

THE STORY OF RUTH.

BY REV. JOHN H. SHILLING, A. B. PH. D.*

Far across the rolling waters, there
are old, historic lands:
Dotted o'er with towering mountains,
strewn with burning desert sands:
There's the land our Heavenly Father,
for his people did design,
'Tis the Holy land of promise, 'tis the
land of Palestine.

Famous for its lakes and rivers, and
its forests waving high,
Famous for its rugged beauty, and its
brilliant sunlit sky;
Noted for its fields and meadows and
its vineyards that abound,
Noted for the grapes of Eschol, that
the spies of Israel found.

There is where the ancient heathen,
ruled o'er all with mighty hand,
When God sent his chosen people, to
subdue the promised land:
There God's people waged fierce warfare
with the countless hosts that rose,
But the Lord, himself, was with them,
and they triumphed o'er their foes.

There are scenes of David's triumphs,
of his folly and his fall,
There was once the home of Jesus, and
the men whom he did call;
There are tombs of seers and prophets,
called by God to do his will—
Places where their dust is sleeping,
men seek out and visit still.

There Mount Hermon and Mount Carmel,
lift their lofty peaks on high.
There blue Galilee and Merom, in the
fertile valleys lie;
There Jerusalem and Bethel, many
sacred scenes afford,
There is Bethlehem, the city, both of
David and our Lord.

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ELIMELECH, NAOMI AND THEIR TWO SONS.

THEY are going into the country of Moab, because of famine in Judah
—*Ruth, 1:1.*

In this land of sacred story was Na-
omi's home, so fair,
Where she lived upon the bounties,
lavish nature scattered there.
But the rain from heaven failed them,
as when old Elijah prayed—
And a dreadful famine followed, and
their hunger was not stayed.

Then Naomi and her husband, fearful,
faithless and untrue,
Feared that they should starve in Judah,
though God's promises they knew.
So sometimes our hearts grow fearful,
when the way seems dark and long;
So sometimes we're weak and faithless,
when we should be brave and strong.

So this faithless wife and husband, and
their children all did flee,
To the heathen land of Moab, where
God's people should not be;
For they bow to senseless idols, in
their superstitious fear,
And they call with shouting voices,
upon gods that cannot hear.

Now there are some idols round us,
though not made with human hands,
There are some who trust in riches,
and in houses and in lands;
They're idolaters, no matter what
their precious idols cost,
And if they look not beyond them,
their deluded souls are lost.

Now Naomi's husband perished, in
this heathen country new,
And her two sons married strangers,
which God said they should not do.
But they, too, took sick and died there,
ere they had been married long,
Showing God will surely punish, those
who know and do the wrong.

It is said that over yonder, God will
 punish men for sin,
But I think that now in warning, does
 the punishment begin.
It is said that over yonder, victory
 will crown the fight,
But I think that now and always,
 there is great reward in right.

Now Naomi soon was lonely, since
 her only sons were dead,
And she heard that back in Judah,
 there were fresh supplies of bread:
So she said to Ruth and Orpah, I
 must bid you both farewell,
May the Lord deal with you kindly,
 and may you both prosper well.

But the daughters loved Naomi, and
 they wept aloud and cried,
Yet the faith of doubting Orpah, by
 this parting scene was tried;
For she left them and departed, to her
 heathen gods at last,
But the trusting Ruth, more faithful,
 to Naomi still clung fast.

“Seest thou not,” Naomi asked her,
 “that thy sister here will stay,”
“Dost thou still desire to follow, to a
 strange land far away?”
Then Ruth made Naomi answer, in
 these words so true and brave,
That have sounded down the ages, they
 have crossed the ocean wave.

“Ask me never more to leave thee,
 for my heart is thine indeed,
Thou hast always been my faithful
 friend in every time of need:
Where thou goest my wandering foot-
 steps, ever there shall follow thee:
I will surely love thy people, and thy
 God my God shall be.”



NAOMI, RUTH AND ORPHA.

AND they lifted up their voice, and wept again : and Orpha kissed her mother-in-law ; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods : return thou after thy sister-in-law.

And Ruth said, Intreat me not to leave thee, to return from following after thee : for wither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God. —*Ruth, 1:14-16.*

“ Where thou dwellest, there I also,
ever with thee would abide,
Where thou diest, ever near thee, I’d
be buried at thy side ;
Do not ask that I should leave thee,
for thy love has won my heart ;
And my life and presence ever, naught
but death from thee can part.”

This poor, Moabitish daughter, put
God’s chosen seed to shame,
For she loved Naomi’s Saviour, yet
had scarcely heard his name ;
She fulfilled the words of Jesus, when
long afterwards He told,
How from all around they’d enter, and
sit down with saints of old.

In this land of light and freedom,
Where the Gospel’s often heard,
Men will close their eyes in darkness,
and despise God’s holy Word :
While the heathen now in darkness,
blindly groping in the night,
Hearing once the sacred story, gladly
turn unto the light.

Then they journeyed far to Judah, but
so long had she been gone,
And so changed by time and sorrow,
that Naomi scarce was known :
Yet they gave her kindly greeting, in
her old familiar name,
But she said, “ My name is Mara, for
I’ve come to grief and shame.

Still ’ tis ever so to others, who in
paths of folly stray,
They must feel the rod upon them,
when they wander from the way :
And like Mara in her trouble, though
’tis self-inflicted pain,
They are always sure to murmur,
always ready to complain.

But sometimes when darkness gathers,
and our hearts are filled with fear,
Darkest clouds may shower blessings,
God in mercy may be near:
So when we are most discouraged, and
our strength is almost gone,
Then we find a friend in Jesus, and
we struggle not alone.

So they found a friend in Boaz, who
possessed great fields of grain,
Yet his heart had not been hardened
by the sordid love of gain;
Not like some who have their millions,
yet have never learned to give,
Boaz freely gave his bounties, that
the struggling poor might live.

Sometimes long-continued favor, and
prosperity and rest,
Lead us to forget God's mercy, and
the source whence we are blest:
But when God permits affliction, if we
only trust Him more;
Then, like Job in his temptation, we
are stronger than before.

Ruth, the heroine of our story, was a
maiden, brave and true,
For she did her work in earnest, that
her hands could find to do:
Day by day she gathered barley, in
the field of Boaz near,
That she might support Naomi, who
unto her heart was dear,

Day by day she struggled onward,
without money and unknown,
Tho she might have been discouraged,
in her struggles all alone:
Tho no friends were near to help her,
tho no hand was seen to guide,
Ruth was ever true and faithful,
and the Lord was on her side.

Boaz came with Christian greeting, to
his men at work one day,
And the men returned the greeting in
the same kind Christian way,
Showing lab'ers and employers, do
not need to be at war,
But if rich and poor love Jêsus, they
will love each other more.

If the rich will consecrate their all to
Christ, I'm very sure,
They will not each day be trying hard
to rob the suffering poor.
If the poor but trust in Jêsus, they will
hardly strike and fight,
But the lab'rer and the master, both
will treat each other right.

Boaz kindly asked a servant, who
this patient damsel was,
Gleaning barley near the reapers, after
certain ancient laws,
“ 'Tis the Moabitish damsel,” were
the words the servant spoke,
“She has come back with Naomi, and
her heathen ties are broke,”

“She has asked that she might gather,
scattered grain among the sheaves
So she comes at early morning, and
'tis late before she leaves;
Never murmuring nor complaining,
never trying ought to shirk,
Ever patient and enduring, she is busy
at her work.”

We may read of the devotion, of the
faithful and the true,
Of the deeds of tender mercy, that a
loving hand will do;
But nowhere in human history, do we
learn of greater love,
Than the Moabitish damsel's, even
like her Lord's above.

Oh, that we like Ruth, might offer, in
the vineyard here below,
Service that is free, whole-hearted,
always, every where we go:
Speaking words of cheer and comfort,
lifting heavy loads of care,
Helping others on the journey, who
have burdens hard to bear.

Oh, the love that we should covet, is
the love of this poor maid,
Not a selfish false devotion, when we
hope to be repaid:
But a love that never faileth, tho' it
need great sacrifice—
This is charity, whole-hearted, with-
out money, without price.

We may talk of faith unshaken, had
by holy men of old,
When the Lord had spoken to them, how
their hearts grew brave and bold;
But the faith of this poor daughter, is
the faith we so much need,
Ready without fear to follow, any-
where that Jesus lead.

Oh, the simple, patient trusting, of
the Moabitish maid,
Never doubting nor complaining,
never fearful nor afraid;
Going from her heathen country to a
strange land far away,
She could follow right and duty, tho
she could not see the way.

So God raised up friends and helpers
for this faithful maid, again,
As he always does for people, who
will do the best they can:
For where virtue dwells it always
merits and receives reward,
God is round about the righteous, and
will be their king and Lord



RUTH GLEANING IN THE FIELDS OF BOAZ.

AND Boaz said unto her, The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou are come to trust.—*Ruth, 2 ch.*

Soon Boaz addressed the damsel,
for his heart was kind and true,
“Tarry with us near the maidens, and
my men shall honor you.”
Then Ruth bowed herself before him,
humbly as if bowed in prayer,
Thankful for his noble friendship,
grateful for his tender care.

Boaz told her of the kindness, he had
heard that she had done,
Told her how her true devotions, his
respect and love had won;
Then he asked that God might bless her
who rewards the true and just,
And he prayed that she might ever,
neath His wings securely trust.

Then he told his men to scatter grain,
on purpose for the maid,
That from all her toil and labor, she
might not return unpaid.
And at meal-time Boaz called her,
and her hunger was appeased;
Then she hastened to her labor, nor
for rest a moment ceased.

’Tis not charity that boasteth, but
that giveth to the poor,
’Tis not friendship that soon ceaseth,
but that always will endure;
Charity, like that of Boaz, to the
stranger far from home;
Friendship, like his to the friendless,
when unknown, unblest, they roam.

So when Ruth returned at evening,
poor Naomi’s heart was glad,
For she saw the bounteous harvest,
that the weary maiden had;
And she spoke in wonder, saying,
“Daughter where were you to-day?
Who is he that richly blessed you,
and took knowledge of your way?”

“ Boaz is the man who blessed me, ”
was the modest maid's reply,
“ He spoke very kindly to me, and at
meal-time called me nigh. ”
“ He is our nearest kinsman, ” said
Naomi unto Ruth,
“ He respects and loves you, daughter,
for your virtue and your truth. ”

So the Moabiteess gathered, till the
harvest all was past,
And her labor was rewarded, from
the first unto the last;
For she won respect and honor, by
her true and noble life,
And she won the heart of Boaz, and
ere long became his wife.

For when he had winnowed barley,
from the morn till late at night,
As the evening shadows gathered,
o'er Judeah's land, so bright.
Boaz to the barn retired, weary with
the toils of day,
And the maiden softly entered,
at his feet she humbly lay.

But when slumber's chain released him,
and he knew that Ruth was near,
Boaz kindly spoke unto her, and he
told her not to fear;
Then he told her of the customs,
which his country long had known,
And that he would soon fulfill them,
and would claim her for his own.

They were joined in holy marriage by
the God of heaven, above,
Who made woman for man's help-mate,
made her too, for man to love.
And their lives were glad and happy,
not like those we often see,
Whom God never joined together,
and who never can agree.

Soon a son was born unto them, Obed
 was the infant's name,
 And through him our blessed Savior,
 called the seed of David, came.
 So by leaving heathen people, and by
 living for the right,
 Ruth has left a shining record, that
 forever will be bright.

So too, we by living nobly, may make
 life a true success,
 And like ancient Ruth and Boaz,
 many other hearts may bless.
 So too we may leave a record, shining
 as the stars of night,
 If we only heed this watchword,
 "Follow God and do the right."

TRUE PURPOSE OF LIFE.

THE SUCCESSFUL MAN.

Psalm 90 ; 17. And let the beauty of the Lord our God be upon us : and establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it.

THIS Psalm is the prayer of Moses. He who had spent forty years in Midian; forty years leader of the children of Israel, (eighty years of schooling for forty years of service) ought to know how to pray.

In this Psalm Moses sets forth God's special care, human frailty and the brevity of life. And he longs and prays for the knowledge and sensible experience of God's good providence. A great, grand *purpose* possessed his soul.

The Psalmist David exclaims : I will instruct thee and teach thee in the way in which thou shalt go : I will guide thee with mine eye.—Psalm 32 : 8. Marginal reference, "I will counsel thee. Mine eyes shall be upon thee." It is one thing to be instructed; it is still more to be taught, but oh, how much more to be guided.

The writer once inquired the way to where a certain individual resided in the city, and the party addressed for information began to instruct him by pointing out the way.

Then a happy thought came to her that she had better outline the route on paper; so taking pencil and paper she carefully traced the location and just as she completed it, her little son came bounding into the house, and she exclaimed, "Oh! here is Johnnie, he will *take you right to the place.*"

Instructed, taught, guided.

How carefully God has outlined the successful way of life for each individual, if he will like Moses and David seek to find out the mind and will of God concerning his life work. Then if he will throw the heroic element of his nature into it and do as God tells him, and do nothing else, and do that all the time, success must crown his effort. God has declared it, and His Word has never been broken.

The only place in the Bible where the word "Success" is found, is the last word of the eighth verse of the first chapter of Joshua. This chapter sets forth the Divine principles of a happy, useful and successful life. There are only two reasons why any Christian ever fails in life. Either he is not in the plane of God's appointment, or else *Sin* has witched him off.

How enobling is a true purpose, for every high thought tends to raise the mind from lesser conditions and possibilities. "No man ever gathered a harvest from his field who had not first resolved to gather one. No man ever won a victory, or conquered an enemy, whose success was not the result of resolution and planning. No man ever accomplished better things who did not first resolve and attempt better things."

The famous English statesman, Disraeli, once said: "A human being with a settled purpose must accomplish it." Mr. Beecher wisely said: "What men want is not talent, it is *purpose*; not the power to achieve, but the will to labor."

A man said to John Bright the great English statesman: "Don't you know I am worth so many million sterling?" The statesman replied, "That's all you are worth."

If that is all and no splendid *purpose* back of it, life is a failure. Many a beautiful life, with a true *purpose* has been a success though in a humble sphere.

The leaf with its brilliant autumnal hues, carpeting the earth and whirling hither and thither and perhaps stopping in some shady, secluded spot may be considered a failure. But, no ! no ! It points you to the giant tree, monarch of the forest as its monument. There in its lonely place and if it helps to enrich the soil, to bring forth other life it will have subserved a grand purpose.

Only as we help to make better and happier the lives that touch ours, do we fulfill the object for which we were put into the world, and thus attain success. In the words of a recent writer:

“ A successful man is one who has made a happy home for his wife and children. No matter what he has not done in the way of achieving wealth and honor, if he has done that he is a grand success. If he has not done that and it is his own fault, though he be the highest in the land, he is a most pitiable failure. I wonder how many men, in the mad pursuit of gold which characterizes the age, realize that there is no fortune which can be left to their families so great as the memory of a happy home. ”

“ To live in the hearts we leave behind is not to die. ”

“ Teach us, O Lord to keep in view
Thy pattern, and Thy steps pursue:
Let alms bestowed, let kindness done,
Be witnessed by each rolling sun. ”

FIDELITY.

PAUL says: “We live if we stand fast in the Lord,” and Plutarch the Pagan declared, “I had rather that men should say that there never was any such person in the world as Plutarch, than to say that Plutarch is unfaithful.” It is soul-cheering to see and read of the tender care and love some children have for their parents, when the trend of the age is to neglect the old and to leave them alone in their loneliness.

A boy in his teens wrote to his papa—the bread winner of the family —“I’ll not forsake you now, and I will never

forsake you when you are old." The father said: "It sent a thrill of joy through my heart when I read the vow of fidelity made by my son."

If this vow is sacredly kept success will follow that boy; for he has the first commandment with promise. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20:12.

"WRITE THEM A LETTER TONIGHT."

DON'T go to the opera, concert or ball,
But stay in your room tonight;
Deny yourself to the friends that call,
And a good long letter write —
Write to the sad old folks at home,
Who sit when the day is done,
With folded hands and downcast eyes,
And think of the absent one.

Don't selfishly scribble "Excuse my haste,
I've scarcely the time to write."
Lest their brooding thoughts go wandering back
To many a by-gone night —
When they lost their needed sleep and rest,
And every breath was a prayer —
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you've no more need
Of their love or counsel wise;
For the heart grows strongly sensitive
When age has dimmed the eyes —
It might be well to let them, believe
You never forget them, quite;
That you deem it a pleasure, when far away,
Long letters home to write.

Don't think that the young and giddy friends,
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have today.
The duty of writing do not put off;
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour *too late*.



FATHER AND MOTHER AT HOME.

FOR the loving, sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent one,
Write them a letter tonight.—*Anonymous.*

TO OUR GIRLS.

THE pastor of the church in one of our large cities said to me not long ago : “ I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk.” Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women, kept from the touch of evil through the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who, in base associations have learned to undervalue all that belongs to them, and then find no time for repentance in the sad after years. There is but one way out of this that I can see, and that is for you—the young women of the country to require in association and marriage, purity for purity, sobriety for sobriety, and honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as the young women, and if the loss of your society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all of our young women are capable of this high standard for themselves or others ; too often from the hand of reckless beauty has the temptation to drink come to men ; but I believe there are enough of earnest, thoughtful girls in the society of our country to work wonders in the temperance reform, if fully aroused.

Dear girls, will you not help us in the name of Christ ? will you, first of all, be so true to yourselves and God, so pure in your inner and outer life, that you shall have a right to ask that the young men with whom you associate, and especially those you marry, shall be the same ?

The awful gulf of dishonor is close beside your feet ; and in it fathers, brothers, lovers and sons are going down. Will you not help us in our great work ?

Mary T. Lathrop.

ADVICE TO YOUNG MEN.

Young men you are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your star, self-reliance, faith, honesty and industry. Inscribe

on your banner, "Luck is a fool, pluck is a hero." Don't take too much advice—keep at your helm and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Don't practice too much humanity. Think well of yourself. Strike out. Assume your own position. Put potatoes in your cart over a rough road, and small ones go to the bottom. Rise above the envious and jealous. Fire above the mark you intend to hit. Energy invincible determination, with a right motive, are the levers that move the world. Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be in earnest. Be self-reliant. Be generous. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love your God and fellowmen. Love truth and virtue. Love your country and obey its laws.

Noah Porter, D. D.

EDUCATION.

Education is the knowledge of how to use the whole of oneself. Men are often like knives with many blades ; they know how to open one and only one ; all the rest are buried in the handle, and they are no better than they would have been if made with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.

H. W. Beecher.

STRENGTH OF CHARACTER.

WE mistake strong feelings to be strong character. A man who bears all before him—before whose frown domestics tremble and whose bursts of fury make the children of the home quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that he is a weak man ; it is his passions that are strong ; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence

composure is very often the highest result of strength. Did we never see a man receive a flat grand insult, and only grow a little pale and then reply quickly? That was a man spiritually strong. Or did we never see a man in anguish, stand as if carved out of solid rock, mastering himself? or one bearing a hopeless, daily trial, remain silent and never tell the world what it was that cankered his home peace? That is strength. He, who, with strong passions, remains chaste—he who, keenly sensitive, with manly power of indignation in him, can be provoked, yet can restrain himself and forgive—these are strong men, spiritual heroes.—*F. W. Robertson, D. D.*

WANT OF DECISION.

A GREAT deal of labor is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who if they had only been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that in doing anything in the world worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in, and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and live to see its success for six or seven centuries afterwards; but at present a man waits and doubts, and consults his brother, and uncles, and his particular friends, till one day he finds that he is sixty-five years of age, and that he has lost so much time in consulting first cousins and particular friends, that he has no more time to follow their advice.

There is so little time for over-squeamishness at present, that the opportunity slips away. The only period of life at which a man chooses to venture, if ever, is so confined that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and efforts made in defiance of strict and sober calculations.—*Sidney Smith.*

HER MOTHER'S EAR.

EMMA M. JOHNSON.

THEY sat at the spinning together,
 And they spun the fine white thread;
 One face was old and the other young,
 A golden and a silver head.

 And at times the young voice broke in song
 That was wonderfully sweet,
 And the mother's heart beat deep and calm,
 For her joy was most complete.

 And at times the mother counseled
 In a voice so soft and low,
 How the untried feet of her daughter
 Through this strange, rough life should go.

 There was many a holy lesson,
 Inwoven with silent prayer,
 Taught to her gentle, listening child
 As the two sat spinning there.

 "And of all that I speak, my darling,
 From my older head and heart,
 God giveth me one last thing to say,
 And with it thou shalt not part.

 "Thou wilt listen to many voices
 And ah, woe that this must be!
 The voice of praise and the voice of love
 And the voice of flattery.

 But listen to me, my dearest one:
 There's one thing that thou shalt fear,
 Let never a word to my love be said
 Which her mother may not hear.

 "No matter how true, my darling one,
 The words may seem to thee,
 They are not fit for my child to hear
 If they cannot be told to me.

 "If thou'lt ever keep thy young heart pure
 And thy mother's heart from fear,
 Bring all that is told to thee by day
 At night to thy mother's ear."

 And thus they sat spinning together,
 And an angel bent to see
 The mother and child whose happy life
 Went on so lovingly.

 And a record was made by his golden pen,
 And this on his page he said,
 That the mother who counseled her child so well
 Need never feel afraid;



HER MOTHER'S EAR.

For God would keep the heart of the child
Who, with tender love and fear,
Should kneel at her mother's side at night,
With her lips to her mother's ear.

A REMARKABLE PRAYER.

A FAITH-FILLED Mother, will be a faithful Mother. Paul says, when I call to remembrance the unfeigned (sustained) faith that was in thee, which dwelt first, in thy grandmother Lois, and thy mother Eunice; and I am persuaded (not a shadow of doubt in Paul's mind) that in thee also. "What an object lesson in this for mothers. Parental influence, right or wrong may jump over a generation, but it is sure to appear sooner or later.

Timothy's ministry was projected by his grandmother Lois. Mother's your influence will go on through the generations. How few children would be unsaved if parents felt the lost condition of their children as Mrs. Bethune felt for her son who was a sailor. The light of eternal truth flashed athwart her soul that nothing but the "blood of Jesus" could save her boy, as she cried to God—"Save his soul alive, give him salvation from sin." Oh, parents! may you never close your eyes in slumber again, until you get hold of God by faith and prayer for the salvation of your son or daughter, out of Christ, and *must* be *saved* or *lost forever*. In answer to the following prayer, her son George W. Bethune was saved from a wicked life, and his son, became an eloquent minister and evangelist. A great soul-saver of thousands.

NEW YORK, MAY 20TH, 1791.— This day my only son left me in bitter wringing's of heart, he is again launched on the ocean—God's ocean. The Lord saved him from shipwreck, brought him to my home, and allowed me once more to indulge my affection over him. He has been with me but a short time, and ill have I improved it; he is gone from my sight and my heart bursts with tumultuous grief. Lord have mercy on the widow's son, "the only son of his mother."

I ask nothing in all this world for him: I repeat my petition, save his soul alive, give him salvation from sin. It is not the danger of the sea that distresses me; it is not the hardships he must undergo; it is not the dread of never seeing him more in this world; it is because I cannot discern the new birth, nor its fruits, but every symptom of captivity to Satan, the world and selfwill. This, this is what distresses me; and in connection with this his being shut out from ordinances at a distance from Christians; shut up with those who forget God, profane His name, and break His Sabbaths; men who

often live and die like beasts, yet are accountable creatures, who must answer for every moment of time and every word, thought and action. O, Lord; many wonders hast Thou shown me; Thy ways of dealing with me and mine have not been common ones; add this wonder to the rest. Call, convert regenerate and establish a sailor in the faith. Lord, all things are possible with Thee; glorify Thy Son, and extend His Kingdom by sea and land; take the prey from the strong. I roll Him over upon Thee. Many friends try to comfort me. Miserable comforters are they all. Thou art the God of consolation, only confirm to me Thy precious Word, on which Thou causedst me to hope in the day when Thou saidst to me, "Leave thy fatherless children, I will preserve them alive, only let this life be a spiritual life, and I put a blank in Thy hand as to all temporal things. I wait for Thy salvation. Amen."

Oh, may we day by day and hour by hour thank God for the good influences that have come down from good mothers all of the way back. Mothers! Mothers! consecrate yourselves to God and you will help consecrate all the ages following! May our homes be filled with a perfume that can come only from the "Lily of the Valley and the Rose of Sharon," Jesus Himself.

FAMILY RELIGION.

FAMILY religion is a topic that is not touched upon as often as it should be in the press or in the pulpit. Nothing is more important than that our homes, which are as truly divine as is the Church, should be saturated with the mind of Christ. What are the conditions of family religion? First of all, the parents must be sincere Christians. It is not enough that one of them should have faith. A godless husband may utterly nullify all the efforts of a devout wife; and a godless wife may destroy the wholesome influence of a devout husband. Co-operation is necessary, unity of heart, of hope, of aim. As a matter of course, if either husband or wife neglects or refuses to take a due share of responsibility in the premises, the other must try to carry it all. But if ever there was a case that called for special help from God, that is one.

It is difficult, if not impossible, to maintain the spirit of religion in the household without regular daily worship,

including the reading of the Scriptures, song, and prayer. One of the most ominous signs of the times is the discontinuance of these exercises in so many nominally Christian families. There are thousands of baptized children who have never heard the voice of father or mother lifted up in thanksgiving and petition at the throne of the heavenly grace. We are occasionally the guest of Methodists who do not seem to think of asking us to pray about their firesides. In other instances the whole matter is gone through with in a sort of a rush, as if it were something to be done and got out of the way. Whatever else is neglected this sacred and blessed duty should receive attention. Let it be performed with reverence and thoughtfulness, and without the least trace of hurry or precipitation.

The beauty and the profit of family worship are much increased when every member of the circle shows some interest and takes some part. As head and high priest of the house, it is the duty of the father to lead, but all the rest should follow. It is well that each one should have an open Bible, and that the verses of the lesson should be read alternately. This arrangement will do much to secure attention. If there is a gift of song in the family, it ought to be brought into service; and even in the lack of such an endowment, it is well to read occasionally some uplifting hymn or poem. In concluding the service, let the Lord's Prayer be always used, every voice repeating its brief but comprehensive plea.

But family prayers, however decently conducted, are not the whole of family religion. Many people are very punctual in performing this duty who yet fail to impress the value of religion upon the minds of their children and servants. What is needed, besides, is the constant display of the Spirit of the Master. Mutual love, mutual forbearance, mutual helpfulness—these are the tempers that should be cultivated in the home. If they be lacking, no regularity of religious service will be of much avail. What Horace Bushnell calls "the atmosphere" of the home is of prime importance. It should be so distinctly sweet and heavenly that no one might be able to breathe it without becoming a Christian.—*Nashville Advocate.*

RESPECT FOR MOTHERS.

A FEW days ago we heard a stripling of sixteen designate the mother who bore him as the old woman. By coarse husbands we have heard wives so called occasionally, though in the latter case the phrase is more often used endearingly. At all times, as commonly spoken, it jars upon the ears and shocks the sense. An old woman should be an object of reverence above and beyond almost all other phases of humanity. Her very age should be her surest passport to courteous consideration.

The aged mother of a grown-up family needs no other certificate of worth. She is a monument of excellence, approved and warranted. She has fought faithfully "the good fight" and come off conqueror. Upon her venerable face she bears the marks of the conflict, in all its furrowed lines. The most grievous of the ills of life have been hers; trials untold and known only to God and herself, she has born incessantly, and now, in her old age, her duty done, patiently awaiting her appointed time, she stands more beautiful than ever in her youth, more honorable and deserving than he who has slain his thousands, or stood triumphant upon the proudest field of victory.

Young man, speak kindly to your mother, and ever courteously, tenderly of her. But a little time, and ye shall see her no more forever. Her eye is dim, her form bent, and her shadow falls graveward. Others may love you when she has passed away—a kindhearted sister, perhaps, or she whom of all the world you choose for a partner—she may love you warmly, passionately; but never again, never while time is yours, shall the love of woman be to you as that of your old, trembling mother has been.—*Anonymous.*

No language can express the power, and beauty, and heroism, and majesty of a mother's love. It shrinks not where man cowers; and grows stronger where man faints, and over the wastes of worldly fortunes sends the radiance of its quenchless fidelity like a star in heaven.—*Chapin.*



GRANDMA.

A MOTHER is a mother still,
The holiest thing alive.—Coleridge.

HOW TO TREAT YOUNG AMERICA.

BRIEF AND SENSIBLE ADVICE TO PROUD FATHERS
AND MOTHERS.

TREAT your boys as though they were of some importance if you would have them manly and self-reliant. Be careful of the little courtesies. You cannot expect your boy to be respectful, thoughtful and kind unless you first set him the example.

If you would have your boy to make you his confident take an active interest in all he does, don't be too critical, and ask for his views and opinions at all times.

Don't keep your boy in ignorance of things he should know. It is not the wholesome truth, but the unwholesome way in which it is acquired that ruins many a young man.

Don't act as if you thought your boy amounted to nothing, or be continually making comparisons between him and some neighbor's son to his disadvantage ; nothing will dishearten him quicker.

Don't think that anything is good enough for the boys, and that they don't care for nice things ; have their rooms fixed up as nicely as possible ; let them understand it is to be kept in order, and the result will justify your pains.

Furnish your boy with good, wholesome reading matter. Have him to read to, and with you. Discuss with him what you read, and draw out his opinions and thoughts upon the subject. Help him to think early for himself.

Make home a pleasant place ; see to it that the boys don't have to go somewhere else to secure proper freedom and congenial companionship. Take time and pains to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son's associates. See to it that he has no friends you know not about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy. He will not be slow to appreciate it.—*Farm and Fireside.*

A CALL TO BATTLE.

A RINGING BUGLE BLAST.

IT seems to me that it is about time for the 20,000,000 professors of religion in America to take sides.

It is going to be an out and out battle between drunkenness and sobriety, between Heaven and hell, between God and the devil.

Take sides before there is any farther national decadence; take sides before your sons are sacrificed and the home of your daughters goes down under the alcoholism of an imbruted husband.

Take sides while your voice, your pen, your prayer, your vote may have an influence in arresting the desolation of this Nation.

If the 20,000,000 professors of religion should take sides on this subject, it would not be very long before the destiny of this Nation would be decided in the right direction.

I tell you what many of you may never have thought of—that to-day—the church holds the balance of power in America, and if Christian people—the men and women who profess to love the Lord Jesus Christ and to love purity and to be sworn enemies of all uncleanness and debauchery and sin—if all such would march side by side and shoulder to shoulder this evil would be overthrown.

Think of 60,000 churches and Sunday schools in America marching shoulder to shoulder!

How very short a time it would take them to put down this evil if all the churches of God were armed on this subject.

What a hell on earth a woman lives in who has a drunken husband!

O death, how lovely thou art to her, and how soft and warm thy skeleton hand!

The sepulcher at midnight in winter is a king's drawing room compared with that woman's home.

It is not so much the blow on the head that hurts as the blow on the heart.

The rum fiend came to the door of that beautiful home and opened the door and stood there and said:

"I curse this dwelling with unrelenting curse.

"I curse the father into a maniac.

"I curse that mother into a pauper.

"I curse these sons into vagabonds.

"I curse those daughters into profligacy.

"Cursed be the bread tray and cradle.

"Cursed be couch and chair and family Bible with records of marriages and births and deaths.

"Curse upon curse."

Oh, how many wives there are waiting to see if something cannot be done to shake the frosts of the second death off the orange blossoms.

Yes, God is waiting—the God who works through human instrumentalities—waiting to see if this Nation is going to overthrow this evil, and if it refuse to do so God will wipe out the Nation as he did Phœnicia, as he did Rome, as he did Thebes, as he did Babylon.

Aye, he is waiting to see what the church of God will do.

If the church will not do its work, then He will wipe it out as he did the Church of Ephesus, the Church of Thyatira, the Church of Sardis.

The Protestant and Roman Catholic churches today stand side by side, with an impotent look, gazing on this evil, which costs this country more than a billion of dollars a year to take care of the 800,000 paupers, and 700,000 criminals, and 30,000 idiots, and to bury 75,000 drunkards, and 35,000 fallen girls.

Rev. T. DeWitt Talmage, D. D.

DON'T BE DISCOURAGED.

IF a man loses his property at thirty or forty years of age, it is only a sharp discipline generally, by which later he comes to large success. It is all folly for a man or woman to sit down in mid-life discouraged. The marshals of Napoleon came to their commander and said: "We have lost the battle and we are cut to pieces." Napoleon took his watch from his pocket, and said: "It is only two o'clock in the afternoon. You have lost the battle, but we have time to win another. Charge the foe?"

Let our readers who have been unsuccessful thus far in the battle of life not give up in despair. With energy and God's blessing they may yet win a glorious victory.—*Anonymous.*

"Never wish for anything for which you dare not pray."

CHILDREN.

PROF. J. H. S.

FAIR as some flower that opens,
So beautiful and bright ;
Fair as some star that rises ,
To drive away the night .

Oh nothing is so gentle ,
So innocent and mild !
Oh nothing is so tender ,
So lovely, as a child .

They know not of life's sorrows,
They know not of its care ;
And so they scatter sunshine,
About them everywhere.

Oh they are little preachers ,
With hearts that know no fear ;
With eyes so bright and hopeful,
They fill our lives with cheer.

Their faces ever beaming,
With sunshine from above ;
Their lives so kind and gentle ;
They teach us how to love.

Their lives are free and happy,
Like the glad days of Spring ;
But ah, who knows the sorrow,
The coming years may bring !

Their thoughts are pure and holy,
They love and trust us all ;
But evil soon misleads them,
And into sin they fall.

Oh may we ever labor ,
To keep them in the way !
Oh may their footsteps never
Wander, in sin astray.

For thorny is sin's path-way,
And many cares annoy ;
But pleasant is the highway,
That leads to peace and joy.



GRANDPA.

Oh may we ever teach them,
That Jesus loves them all !
Oh may they early trust Him,
And heed His loving call.

A RESOLUTION, AND WHAT CAME OF IT.

IT is impossible to tell the extent of the influence of a single noble resolution, that is afterward followed by earnest effort to carry it out. Near the close of the last century, a farmer's daughter left her home in Yorkshire, England, to go as a servant in a farm-house.

She had to fill the place at once of kitchen-maid, house-maid, milk-maid and cook. She milked six cows morning and evening, besides all else, and when she found leisure beyond those services she occupied herself in spinning wool. But with all that was lowly and unpromising in this young woman's life, she had genuine piety. She had been brought up with the *Bible* as her *guide*, and with the pure and noble ideas which belong to Christian education.

In course of time she was engaged to marry a young weaver of Halifax, whose name was John Crossley. They married at length, and settled down to a life of honest industry. Crossley was frugal and thrifty. He got on well, laid by his earnings, and at length was able to rent a wool-mill and dwelling-house. When the couple were about entering their new quarters a holy purpose of consecration took possession of this young wife. On the day of entering the house she arose at four o'clock in the morning and went into the door-yard. There in the early twilight, before entering the house, she knelt on the ground and gave her life anew to God. She vowed most solemnly in these words :

"If the Lord does bless me at this place, the poor shall have a share of it."

That grand act of consecration was the germ of a life of marvelous nobility. It was the law of this home for many years, while sons were born and grew up under its ennobling influence. John Crossley died, leaving a comfortable property and a good name. The widow lived on to old age, and would never consent to remove from her first home to a better one. The sons carried on their father's business, educated and controlled by the spirit of the mother's early vow. One of the younger sons became a baronet and a member of Parliament for West Riding. In mature life he said :

"It is to this vow, made and kept with such fidelity, that I attribute the great success of my father in business. My mother was always looking to see how she could best keep her vow."

The Crossleys grew rich and great. The sons of the kitchen-maid became owners of mills which covered acres of ground. These structures rose, story above story, in solid masses; the working people were increased to the number of five thousand. The good old mother became alarmed, and said that such large operations are dangerous, and that a crash would come. The sons answered:

"No; we are well insured. 'Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty.' This is our best insurance policy."

But the good coming from the resolution made by the young wife, so many years before, was yet to multiply. In 1853 one of these sons was in America. On seeing a fine landscape at sunset, the glory of the scene entered his heart, and he asked himself, "What shall I render unto the Lord?" The answer to this question was the purchase of land for a people's park, after his return home, at a cost of \$30,000. The park was given to the town of Halifax. At length two spacious almshouses were built and endowed by two of these brothers. Then came a row of workmen's dwelling-houses; then an orphanage; and besides these, any number of less conspicuous charities.—*Anonymous.*

DON'T RUN IN DEBT.

Paul says, "Owe no man anything." Rom. 13:8.

JOHN RANDOLPH once said he had discovered the philosopher's stone; it was pay as you go. Next to dishonor the most cruel affliction that could befall any one is debt. It hangs like a millstone upon the neck of honest labor, it paralyzes the energies, it is the foster mother of despair. The accumulation of debts that draw interest eat into one's earnings like a cancer, they destroy appetite and sleep, they break down manly pride, they lead to subterfuges and tergiversations, they often guide the way to suicide and

they sometimes involve weak persons in the appalling meshes of crime. It is an almost hopeless business to struggle along under a mountain load of debt. The creditor, like the ghost of BANQUO, is sure to spoil any feast, and he will haunt you in the tranquil watches of the night. It used to be said that the two things one couldn't escape were death and taxes. To these should be added the phantom or real hand holding out the baleful bill and demanding settlement. Let one go as BRYANT talked of, to remote Oregon, where the solitary waters hear no sound save their own dashings, and there the message of the sleepless creditor, more alert than VIDOCQ or any other detective, will trace the fugitive to his retreat and make imperative summons for satisfaction. Love may wither and friendship decline, grief may slumber and even revenge weary of pursuit, but the man of unpaid account is ubiquitous and immortal; his memory never fails and his devotion knows no boundary save a receipt in full. To be in debt is to be in chains like a malefactor; it is to be handicapped, leg-bucked and gagged. Debt is asphyxiating. It smothers. No one in debt can have free lungs, morally speaking. The debtor does not breathe. He gasps. The man hunted by his own shadow was free compared with the man dogged by debt. There is no opiate potent enough to cover up the debt like a mantle. It stares you in the face as the midnight clock tolls out its signal and the watchman's cry that all is well sounds like a fiend's mockery. It greets you with the notes of chancicleer in the morning. It attends you through the business hours of the day and in the last scene of all, when death mercifully attempts to give surcease of care. It puts its cold, resolute hand upon the wrist of a weeping widow and bids her discharge the defaulting obligations of the dead. The creditor transmits his claims to those who follow him, and he too, though buried deep in earth leaves his tenacious activities behind him to go on to the bitter and furthest end until there is cancellation and acquittance. Who would not make all possible sacrifices to escape such a calamity? Who would not hail as a divine deliverance the moment when he could say, "I owe no man a dollar. I was in bonds and I am now free." Those who drink the wasting goblet of pleasure on credit little reck of the draughts of gall and wormwood they are yet to quaff. Pay as you go is always the safest. He who pays cash down will be more prudent in his expenditures, and the man with an empty purse and no debts has at least a future before him. The involved debtor is beset with imps and goblins at all points of the compass. His future is mortgaged, and his very food is poison with unpalatable apprehensions.

If you are out of debt, keep so; and if you are in debt make it a religion to get out by whatever toil and privation. Throw off this accursed load if you can, and enjoy once again the sweet franchise of a free mind and untroubled heart. It will be to you like the dawn of Paradise.

WHOSE PLAN, GOD'S OR THE DEVIL'S?

GOD through His inspired prophet said :
 "Woe unto him who putteth his bottle to his neighbor and maketh him drunken."

And in the tenth Psalm we have a vivid description of the liquor seller, how he destroys the character, body and souls of men. "His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

He croucheth, and humbleth himself, that the poor may fall, by his strong ones. He hath said in his heart, God hath forgotten. He hideth His face; He will never see it."

If it be right to give men liquor to make them drunk, or to sell them liquor on which they do get drunk, why should the Bible pronounce a curse upon men who do it?

If it be wrong as it clearly is, or God would not have condemned it, what is the duty of government concerning it?

The answer is plain: To declare it to be a crime, and pronounce a woe upon all who engage in it.

Is it a crime producer? Ask any honest judge, and he will tell you that 90 per cent. of crime is caused by liquor. Then if it is a crime producer and that continually, like causes producing like effects, then it *must* be a *crime*; and being a *crime*, it should be *outlawed* by every *loyal*, American citizen.

That would be prohibition.

But some will say, the traffic exists, and therefore **we** must regulate it until we can prohibit it.

Pray tell us where in God's plan of government you find a warrant for such a policy?

God always prohibits that which He condemns and punishes those who disregard His prohibition.

The government which adopts a policy of dealing with wrong that conflicts with God's plan is guilty of disobedience to God, and whoever sustains that disobedience is as guilty as the government whose policy he endorses.

The first and supreme element of good citizenship is loyalty. The chief distinguishing characteristic between George Washington and Benedict Arnold was loyalty. George Washington was loyal to the cause of the patriots; Benedict Arnold was a traitor. Because of this difference the memory of the one shall rot, while that of the other grows fresher year by year, and will continue thus to grow, until all patriots shall have been gathered home to their reward. Loyalty is a Christian virtue; every true Christian is a patriot; every true man is an ardent lover of his country and devoted to what he believes to be his country's best and highest interest.

Loyalty is a universal principle of true manhood. Loyalty Daniel-like, *dares* to do *right* and leaves result with God. The only true principle of Life. "Strike for that which ought to be, and God will bless the stroke."

God help us to be *true* to our country; and we can *only* be *true* to our country, when we are *true* to *our homes; our children*, the hope of the Nation; its peace, prosperity and perpetuity. "Righteousness exalteth a nation: but sin is a reproach to any people."

"There is a land, of every land the pride,
Beloved of Heaven o'er all the world beside,
Where brighter suns dispense serener light,
And milder moons imparadise the night.
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest.
Where shall that land, that spot of earth be found?
Art thou a man? a patriot? look around;
And thou shalt find where'er thy footsteps roam,
That land thy country, and that spot thy home."

THE WATER-MILL.

D. C. MCCULLUM.

 H listen to the water-mill, through
 all the live-long day,
 As the clicking of the wheels wears
 hour by hour away;
 How languidly the autumn wind
 doth stir the withered leaves,
 As on the fields the reapers sing while bind-
 ing up the sheaves!
 A solemn proverb strikes my mind, and as a
 spell is cast,
 "The mill will never grind again with water
 that is past."

The summer winds revive no more, leaves
 strewn o'er earth and main,
 The sickle never more will reap the yellow
 garnered grain;
 The rippling stream flows ever on, aye tran-
 quil, deep and still,
 But never glided back again to busy
 water-mill.
 The solemn proverb speaks to all, with
 meaning deep and vast,
 "The mill will never grind again with water
 that is past."

Oh! clasp the proverb to thy soul, dear loving
 heart and true,
 For golden years are fleeting by, and youth
 is passing too;
 Ah! learn to make the most of life, nor lose
 one happy day,
 For time will never return sweet joys
 neglected, thrown away;
 Nor leave one tender word unsaid, thy kind-
 ness sow broadcast—
 "The mill will never grind again with water
 that is past."

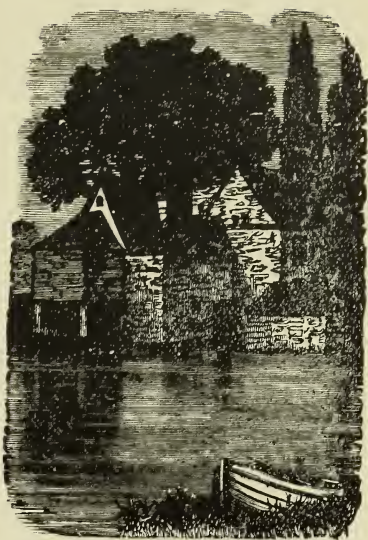
Oh! the wasted hours of life, that have
 swiftly drifted by,
 Alas! the good we might have done, all gone
 without a sigh;

Love that we might once have
saved by a single kindly
word,
Thoughts conceived but ne'er
expressed perishing un-
penned, unheard.
Oh ! take the lesson to thy
soul, forever clasp it fast,
"The mill will never grind
again with water that is
past."

Work on while yet the sun
doth shine, thou man of
strength and will,
The streamlet ne'er doth use-
less glide by clicking
water-mill;
Nor wait until tomorrow's
light beams brightly on
thy way,

For all that thou canst call thine own, lies
in the phrase "today:"
Possessions, power, and blooming health,
must all be lost at last—
"The mill will never grind again with water
that is past."

Oh ! love thy God and fellow-man, thyself
consider last.
For come it will when thou must scan dark
errors of the past;
Soon will this flight of life be o'er, and earth
recede from view,
And heaven in all its glory shine where all
is pure and true,
Ah ! then thou'lt see more clearly still the
proverb deep and vast,
"The mill will never grind again with water
that is past."



THE WATER-MILL.

MARGARET; OR A STRANGE REQUEST.*

MRS. E. M. WHITEMORE.

A MOST singular request to be sure, but worded in such earnestness that the letter was read and re-read with much interest and sympathy. It was as follows:—

“Dear Mrs. W— :—Will you for God’s sake find my poor girl in America, she has strayed away from home, broken her poor old mother’s heart, caused mine to become almost crushed? Her name is *Margaret*. If you find her, tell her we love her still, and she can come home and will have a welcome. O, for God’s sake find her, if you can. We have heard of your work and thought you might do this for she is in America, etc.

C—Germany.

Yours in Respect,

Feb. 14, 1893.

C— —’

If the request had been to search New York for the poor girl I would have hesitated attempting it, and with no clue whatever excepting that her name was “Margaret.”

The writer was so engrossed in his sorrow that he never thought of even describing his child as to color of hair and eyes or even whether tall or short.

When however I read “*America*” the very vastness of the place, somehow reminded me of the love of God, and feeling utterly incapable of undertaking such a search, I knelt before Him in believing prayer, asking that she should be found.

That afternoon a very urgent call came to give a Bible Reading in an adjoining city; reviewing in my mind the multiplicity of things to attend to at that special time, I was about declining, when a slight check within my heart caused me to hearken to the voice of God, and after a few moments of debate I decided to drop everything and go, though knew no reason *why* I should, excepting by the promptings of the Spirit I was thus to do.

The next communication was that a change had been made concerning where the meeting was to take place, as the ladies decided to hold the service in a large Institution Hall,

* The “Door of Hope Series.” 102 East 61st Street, New York. Price 2 cents.

where, in so coming together many might become interested in the inmates, and they receive some words of encouragement as well.

The service was a most precious one, and God was present in singular power. While speaking, way down near the door I noticed two or three poor girls sitting together; one attracted my attention especially, being very sad of countenance, and from time to time my heart was silently offering prayer in her behalf while I resolved in my mind if no one else should be spoken to, before leaving, that that pitiful looking girl should have an opportunity of becoming acquainted with Christ if God would use me. Accordingly after the meeting was over, I left the many who flocked round the platform as soon as I could politely do so and soon found myself standing before the one who so attracted my attention. Taking her by the hand I said, "Dear child, have I ever seen you before?" "O yes," came the answer, "I was at the Door of Hope a few days about twenty months ago."

With some surprise I asked her name. She replied, "My name is Margaret."

"Margaret! Margaret what?"—I somewhat excitedly questioned, as a strange suspicion flashed through my heart that I was standing in the presence of the girl I was requested to find in America.

O the marvelous goodness of God! She said, "My full name is Margaret C—. Quickly with a cry of joy which caused her as well as others to regard me somewhat with astonishment, I threw my arms around her and drawing to one side whispered the glad news into her ears, for she was none other than the missing daughter I had through that touching letter been urged upon to find.

For an instant I put myself in that poor mother's place across the waters, and my tears flowed freely with hers as she dropped her poor tired head upon my breast.

The look of surprise, hope and happiness that rapidly succeeded one another on that countenance will never be forgotten, as she eagerly listened to the contents of that letter, and realized that she had a home still.

Not many days later in that little German home there was rejoicing that the lost was found and above all, over the faithfulness of God.

Since then I have been afraid to disobey even the slightest check that might suddenly come upon me. For if I had acted upon first impressions, undoubtedly I would never have had the joy of finding the dear daughter, nor being used in once more bringing that little family together.

May we one and all endeavor to keep closer to the Lord so as to become more and more sensitive to the promptings of the Spirit and in so doing learn that going forth "not knowing," to do His will is causing us not only to walk in obedience but by so doing paving the way to unlooked for blessings.

"Cast not away your confidence which has great recompense of reward." Heb. 10:35. 2 Cor. 1:20. Heb. 13:8. Mark 11:24.

Sequel:—Three months after coming to Door of Hope, she met the man for whom she had been praying, and whose shameless conduct had so driven her to despair; and through talking with him in answer to prayer, his heart was touched and he was won for Christ.

She married him, and under the cover of his name she was free to return home, or anywhere, without running the risk of adding "further disgrace," as she expressed it, to her parents and friends. Upon showing her certificate of marriage, she exclaimed, with joy lighting up her face, Oh! I am as happy as a queen, God is so good."

From this remarkable incident, we must clearly see how much hangs upon *obedience* to the promptings of the Holy Spirit.

GOLD DUST.

PERSISTENCY WINS.

PERSISTENCY is characteristic of all men who have accomplished anything great. They may lack in some other particulars, may have many weaknesses and eccentricities, but the quality of persistence is never absent in a successful man. No matter what opposition he



THE WORK OF GRACE UPON A HUMAN FACE WITHIN A YEAR.

DELIA.

Formerly known as the Blue Bird of Mulberry Bend, New York.

Small Picture taken three months after being rescued.

Large picture taken six months before entering heaven.

*The story of her life can be obtained by addressing "Door of Hope,"
102 East 6th Street, New York. 30 Cents in Paper, 60 Cents in Cloth. Copyrighted 1893.*

meets, or what discouragements over take him, he is always persistent. Drudgery cannot disgust him, labor cannot weary him. He will persist, no matter what comes or what goes; it is a part of his nature; he could almost as easily stop breathing. It is not so much brilliancy of intellect, or fertility of resources, as persistency of effort, constant purpose, that gives success. Persistency always inspires confidence. Everybody believes in the man who persists.

He may meet misfortunes, sorrows and reverses, but everybody believes that he will ultimately triumph, because they know there is no keeping him down. Does he keep at it—is he persistent? This is the question which the world asks about a man. Even a man with small ability will often succeed if he has the quality of persistence, when a genius without it would fail.—*Success.*

THE earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes zealously towards some object lying beyond them.—*Timothy Dwight, D. D.*

GOD provides food for every bird, but He does not throw it into the nest.

SEEST thou a man diligent in his business? he shall stand before Kings; he *shall not* stand before mean men.—*Prov. 22:29.*

PERISH discretion when it interferes with duty.

COME, take that task of yours which you have been hesitating before and shirking and walking around, and, on this very day lift it up and do it.—*Phillips Brooks.*

IT pays every time to do right even if there is "no money in it." Money has nothing at all to do with God's reckoning of the standard of success in life.—*Young People's Weekly.*

WEALTH is a weak anchor, and glory cannot support a man; this is the law of God, that virtue only is firm and cannot be shaken by any tempest.—*Pythagoras.*

THERE is a broad distinction between character and reputation, for one may be destroyed by slander, while the other can never be harmed save by its possessor.

REPUTATION is in no man's keeping. We cannot determine what other men shall think and say about us. We can only determine what they *ought* to think of us, and say about us, and we can only do this by acting squarely on our convictions.—*Holland*.

THERE can be no real conflict between Science and the Bible—between nature and Scripture—the two Books of the Great Author. Both are revelations made by Him to man; the earlier telling of God-made harmonies coming up from the deep past, and rising to their height when man appeared; the latter teaching man's relation to his Maker, and speaking of loftier harmonies in the eternal future.—*Dana*.

CENSURE and criticism never hurt anybody. If false, they can't hurt you unless you are wanting in manly character; and if true, they show a man his weak points, and forewarn him against failure and trouble.—*Gladstone*.

THE shaping our own life is our own work. It is a thing of beauty, it is a thing of shame, as we ourselves make it. We lay the corner and add joint to joint, and give the proportion, and set the finish. It may be a thing of beauty and a joy forever. God forgives us if we pervert our life from putting on its appointed glory.—*Worl*.

ART is the application of knowledge to a practical end.
—*Sir John Hershall*.

CHARACTER, good or bad, has a tendency to perpetuate itself. —*A. A. Hodge, D.D.*

"A REPUTATION that is once broken may be repaired, but the world will always keep its eyes on the crack."

LOVE is the foundation of all obedience and all knowledge.
—*Alexander Maclaren*.

AN EXCELLENT RULE.

JOHN WESLEY'S mother once wrote to him when he was in college: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: 'Whatever

weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things ; whatever increases the authority of your body over your mind, to you, is sin."

HE that loveth pureness of heart, for the grace of his lips the King shall be his friend.—*Prov. 22: 1*

CAN a man take fire in his bosom, and his clothes not be burned ?—*Prov. 6: 27.*

CAN one go upon hot coals, and his feet not be burned ?
—*Prov. 6: 28.*

A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.—*Prov: 22: 1.*

KEEP thyself pure.

"THAT man is praying who doth press with might,
Out of his darkness into God's own light."

LIFE is only a tissue of habits. *Amiel.*

LET God be your guide in the building of the vessel in which you expect to cross the ocean of life and enter eternity without wreck. Use no timbers that will not bear storm. Never sleep while you skirt the reef. —*Joseph Cook.*

CHEERFULNESS or Joyousness is the heaven under which everything but poison thrives. —*Richter.*

IT is not wise for a Peter to try to be a John, but rather to be the best Peter possible ; and John to be the best John possible, rather than seek to be a Paul.—*Mary Lyon.*

HE that thinks he hath no need of Christ; hath too high thoughts of himself ; he that thinks Christ cannot help him hath too low thoughts of Christ. —*John Mason.*

DANIEL WEBSTER whose words are silver and whose thoughts are golden, never uttered a more eloquent passage than this : " If we work upon marble it will perish; if we work upon brass time will efface it, if we rear temples they will crumble into dust; but if we work upon immortal minds—if we imbue them with just principles, with the fear of God and love of our fellow-men, we engrave upon these tablets something that will brighten to all eternity. "

A WORSE THING.

It is a terrible thing to tumble down. But there is one thing a thousand times worse. What is that? Why, not getting up again.—*Mark Guy Pearson.*

“ Do noble things, not dream them all day long;
And make life, death, and that vast forever,
One grand, sweet song.—*Charles Kingsley.*

DANCING.

READER, do you know that we are constantly touching the keys of a wonderful instrument whose notes of music will either help to swell the songs of the redeemed in heaven, or deepen the groans of the lost? Which shall it be? We cannot get away from our influence any more than we can from our shadow under the blaze of the sun.

Paul says: “ Abstain from *all* appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” Paul realized that unless the triune man, “spirit, soul and body,” was wholly resigned to the love and service of his Maker, his happiness would be imperfect, and being imperfect, his usefulness would be impaired.

No Christian can attain to a perfect joy, who is still part devoted to the world and fettered by it. The question is often asked, how about dancing, is it harmful? In regard to dancing, many urge that David danced. No one could object to any one's dancing if they would do it as he did, “outdoors and alone.” If men dance with men or women with women, all right, or a wife with her husband, but a wife should not dance with some one else's husband. The main objection to round dances is their indecency.. Without the music the postures would not be allowed in good society. The question as to what harm there is in dancing is always asked by girls and women, never by men. As regards our outcast society, the means of their downfall came largely through the dance. If women knew the inwardness of motive, they would

not dance. The objection to square dances is that they don't stay so; the constant tendency is to get the corners off. They don't end as square dances, if they begin that way. Some hold that the most objectionable dances are not the round dances. Another objection to dancing is that people do not make proper distinction. Whatever is wrong for a minister is wrong for a layman and whatever is inconsistent for a minister is inconsistent for anybody. God does not have one standard for church members and another for outsiders. In His view all have the same standard by which to live. Whatever hampers our growth as Christians, or destroys our relish for good things, or whatever *injures* our *influence* for *good*, we are *bound* to let *alone*. Not only sinful things, but hindrances must be laid aside. In traveling we soon tire of carrying much baggage, so in the Christian life we should travel lightly laden. Of greater importance than Christian liberties are holy characters and influence.

SOCIAL GAMBLING.

AND they crucified Him and parted His garments, casting lots, that it might be fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they cast lots."

The soldiers, gambling at the feet of the dying Christ, affords us just the type of moral deformity to which the lust of unearned gain reduces men. You who do not respect the Bible will at least respect the intellectual thoughts of Herbert Spencer, "Gambling is a kind of action by which pleasure is obtained at the cost of pain to another. It affords no equivalent to the general good; the happiness of the winner implies the misery of the loser." We are apt to think that the more frantic forms of gambling are past incidents in the world's history. Gambling at the present day is more decorously conducted but it is more universally practiced now than in the eighteenth century. It has even become a part of so-called "church life." Shame! Shame!! When a great mixed audience in one of the public halls in New York cheered the name of Jesus Christ and hissed the name of the church, it

settled no question, solved no problem, proved no proposition, expounded no Scripture, but it is significant of the fact that the world has ceased to respect the nominal church—and rightly so, since it has now permitted to be added to the already long catalogue of the Devil's amusements, that of gambling in the form of progressive euchre. Young man! "Lift up thine eyes to the hills from whence cometh thy help and the Lord will fill thy soul with gladness." Young woman! "The fear of the Lord tendeth to Life; and he that hath it *shall be satisfied*, he shall not be visited with evil." Ye pleasure seekers attend! "In Thy presence there is fulness of joy and at Thy right hand are pleasures forevermore,"—*Pastor G. O. Black.*

AMUSEMENTS.

THINK of it! Christians, professing to love and follow the Lord Jesus Christ, the pure and holy One, to love purity, and to oppose all uncleanness and sin, and, to be on their way to heaven, going to the theatre, circus, etc., to be *entertained* by lewd women and wicked men—debauchers of society and on their way to hell. Can *you* reconcile this, with a Christ-life and a Christ-likeness?

One does not need to go to such places to ascertain their pernicious influence. All that is necessary is to look at the bill boards, and you see the pictures which vitiate the minds of school children and leave an impure impression forever in their memory. The pictures alone ought to be a sufficient commentary on the entertainment, and to cause a blush of shame and disgrace in any intelligent, refined society; and they ought to be suppressed.

CARD PLAYING.

THE impression obtains largely that parlor gaming—progressive euchre—is not gambling, although one plays for pictures, books, vases, and even money; for such is the extent to which this form of amusement is carried on at present that even money is played for in many nominally

Christian homes, by those who aspire not only to become social leaders in the community in this form of amusement, but also, seek to become leaders in the church. We fear that many would be offended were they to be called gamblers, yet, if they will examine any lexicography for a definition of gambling, then examine the statutes of the state on the subject, and compare these with their practice, they will readily see to what class they belong. The definitions and law are very clear.

But outside of the legal phase of the question the moral and religious are most serious. Progressive euchre like other forms of gaming is much like alcohol, it creates its own appetite, and leads the devotee little by little away from deep heart longings for a Jesus life—the salvation of souls—into the ways of worldly pleasures. A profoundly sad feature of parlor gaming is the pernicious influence on child-life. The children, having seed sown in their young hearts, desire to follow in the footsteps of the parents, or those who exert a strong influence over them. As a little child said with glee, to a caller at the door, “Mamma and papa are in the back parlor playing progressive euchre; they expect to win the prize at the party.”

She, too, will want to win the prize later on, and with the projection of father and mother’s influence she may begin very young, and continue to their sorrow. How many, many homes we have entered where you would think from their surroundings and environments—everything so beautiful and lovely by nature and art—that there must be happiness unalloyed in such homes, but alas! open the blinds, draw aside the curtains, no matter how rich and gorgeous and what to do you often behold? A skeleton! a skeleton!

Parents in the seed-time of child-life sowed to the world, in progressive euchre, dancing, theatre going, light literature, etc., and now the harvest has come and they are reaping the bitter fruit; for son or daughter, and many times both, are carried away by the world in its allurements and pleasures, and having no desire whatever seemingly to embrace a religious life. As a wealthy widowed mother said, who had recently found this “great salvation” and was filled with a

deep soul longing for her children : "Oh, if I could only go back in life when my son and daughter were small with my present religious experience, so I could train them for a Christian life, I would give all I possess."

She had lived a worldly, fashionable life, trained her children in the same paths until now she found them far from God, living simply for this world with no hope of "eternal life."

God was not speaking idly or without a vast meaning when He said, Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall *he* also *reap*. For *he* that soweth to *his* flesh shall of the flesh reap corruption ; but *he* that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6 : 7, 8. It yields a tremendous profit to occasionally sit down and take a retrospective view of the past. Look over all the families you have known. Ascertain what has become of the sons and daughters whom you knew years ago.

Compare the atmosphere of the homes in which the children were reared ; whether worldly, or *truly* religious. What is the result ? It is the eternal fiat of God, that the harvest will be as the sowing. "For of thorns men do not gather figs, nor of a bramble bush gather they grapes." We reap what we sow. If we sow to the world, we reap of the world and with its transient, fleeting pleasures, sorrow, disappointment, heart-aches and bitter failure. If we sow to the Spirit, we reap of the Spirit, peace, usefulness, happiness, heaven. "Be not deceived ?" Oh, as Paul says, "shun the very appearance of evil." If our children never take the first glass of liquor, they will never take the second. If they never smoke the first cigar, or cigarette, they will never smoke the second. If they never read the first baneful book or paper, they will never read the second. So with parlor gaming : if they never learn one card from another, they will never become professional gamblers. For no professional gambler is unskilled in the use of cards. The inexperienced, innocent are in no danger. If the pure, holy, adorable Saviour was in your city, in His incarnate state, as he walked up and down the land of Palestine and the shores of Galilee, and you were going to have a parlor progressive euchre party at your house, would you invite Jesus ? Honestly, would you invite Jesus ? What would Jesus have me do ? ought to settle the question forever, May we, from the depths of our hearts, say, as Jesus taught us. "Lead us not into temptation, but deliver us from evil."



The glorified saints like angels, "shall shine forth as the sun and as the stars forever and forever."

“LOVE IS THE GREATEST THING IN THE WORLD.”

DRUMMOND.

Dear reader, have you this greatest thing? Then,
“Cast your bread upon the waters, far and wide
your treasures strew,
Scatter it with willing fingers, shout for joy to see it go!
You may think it lost forever; but, as sure as
God is true,
In this life and in the other it will yet return to you.

Cast thy bread upon the waters, waft it on with
praying breath,
In some distant, doubtful moment it may save
a soul from death.
When you sleep in solemn silence, 'neath the morn
and evening dew,
Stranger hands which you have strengthened may
strew lilies over you.”

A MAP TO ILLUSTRATE THE Wanderings of the Israelites from Egypt to Canaan.

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UPLAND, INDIANA.

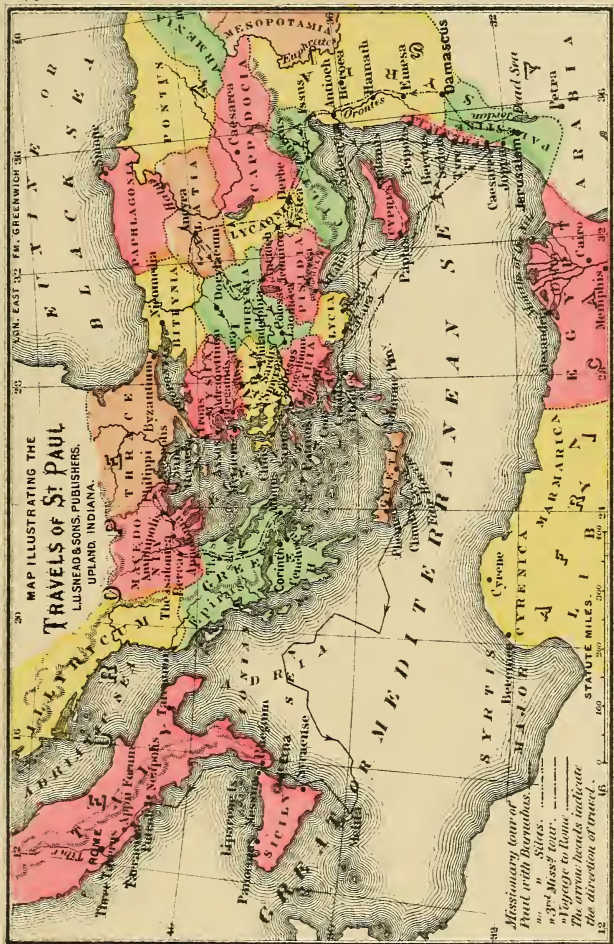
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PRONOUNCING DICTIONARY

OF

SCRIPTURE PROPER NAMES

DIACRITICALLY MARKED

ACCORDING TO WEBSTER

WITH KEY.

ALSO

TABLES OF JEWISH TIME

AND TABLES OF

BIBLE WEIGHTS AND MEASURES.

The Vocabulary of Scripture Proper Names with Remarks and Rules
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International Dictionary."

PRONOUNCING VOCABULARY OF SCRIPTURE PROPER NAMES.

REMARKS AND RULES.

The pronunciation of the *Greek* and *Latin* proper names which occur in the Scriptures is governed by the same rules that determine the pronunciation of other Greek and Latin names. (See p. 1654. Webster's Unabridged.) These rules, so far as they relate to syllabication and the vowels, are also generally observed in pronunciation of the proper names derived from the *Hebrew*; but the true *accentuation* of these names can not now be ascertained, the original pronunciation of the Hebrew language having long been lost. The usual course, therefore, has been to be guided by the corresponding Greek forms in the Septuagint. But, in a multitude of cases, the Greek word is so different both from the Hebrew and English as to afford no assistance in determining the proper place for the accent. In such cases regard must be had to analogy, general custom, uphony, the usage of poets, and ortheoëpists. It is, however, extremely difficult, in many instances, to decide upon the best pronunciation; and to preclude all doubt or diversity of opinion is obviously impossible.

The course pursued in the following Table has been to give first that mode of pronunciation which is deemed to be best supported, and to subjoin, as an alternative mode any other pronunciation which has, to any considerable extent, the sanction of present and reputable usage. The names of the Vocabulary have been accented, divided into syllables, and marked in accordance with the system of notation employed in Webster's Unabridged Dictionary. The consulter will not, therefore, require any Rules to guide him to a correct pronunciation; but the few which follow—being short and easy to remember—may perhaps be of some use when he happens not to have the Dictionary at hand.

RULES.

1. In Hebrew proper names, the letters have the usual English sounds, except in the cases specified below. See PRINCIPLES OF PRONUNCIATION, Webster's Unabridged p. xii. *et seq.*, especially with reference to final *a* unaccented (§44, p. xlv., Webster's Unabridged), which is here marked *ā*, to point out the true quality of the vowel, and thus prevent the not uncommon error of sounding it like *ā* or *Y*.

2. Every final *i*, forming a distinct syllable, has its long sound; as, A-bīsh'ā-i, Ēd're-i, Thōm'o-i.

3. The vowels *ai* are sometimes pronounced in one syllable; as *Hu'shai*, *Si'nai*; and sometimes in two; as *Sham'ma-i*, *Bar-zil'la-i*. When pronounced in one syllable they should be sounded like *ai* in *aïd*; as *Hū'shai*, *Si'nāi*. Some speakers choose to give them the diphthongal sound *āi* or *i*; but the practice, as Smart observes, is far from being common or established.

4. The vowels *ei*, when followed by a consonant, form a digraph, and are pronounced like *ei* in *seize*: as *Cēi'lan*. When followed by a vowel, they are pronounced in separate syllables, and the *i* is generally sounded like consonate *y*; as, *Sa-mē'ius* (*sa-mē'yus*).

5. The vowels *ia*, following an accented vowel, are pronounced in one syllable, the *i* taking the sound of consonant *y*; as *Ban-na'ia* (*ban-nā'ya*), *I-sā'iah* (*i-zā'ya*), *Jedē'iah* (*je-dē'ya*). In other cases, they are pronounced in separate syllables, and the accent is on the *i*; as *Sār'a-i'ā*, *Bēr'a-ah*.

6. The letter *g* has its hard sound before *e* and *i*, as in the English words *get*, *give*; as *Gethsemane*, *Gilead*, *Bethphage*, in consequence of having passed through the Greek of the New Testament is an exception, the *g* being sounded soft like *j* conformably to the English mode of pronouncing words derived from the Greek.

7. *Ch* is pronounced like *k*, as *Chaldea*, *Enoch*; *Rachel* is the only exception, the *ch* in the name being sounded like *ch* in *chest*. *Cherub* (*kē'rub*), a city of the Babylonish empire, must not be confounded in pronunciation with *Cherub*, one of an order of angels.

8. Gentile names ending in *ite* (sing.) and *-ites* (pl.), together with feminine nouns of the same class in *-itess* are English formatives, and follow the accent of their primitives; as *Ām'mon-ite*, *Is'ra-el-ites*, *Ca'naan-it'ess*. The same is true of the Gentile adjectives ending in *itish*; as *Mō'ab-it'ish*, *Mid'i-an-it'ish*. Gentiles in *-ene*, and *-ine*, with their plurals, are also Anglicized both in spelling and pronunciation; except *Māg'da-lē'ne*, which is commonly thus pronounced, as a classical word, the Anglicized form—which does not occur in the Scriptures—being *Mag'da-len*.

Key to the Pronunciation.

ā, ē, ī, ō, ū, ŷ, *long* as in *āle*, *ēve*, *ice*, *ōld*, *ūse*, *flȳ*; ä, ɛ, ɪ, ɔ, ũ, ʏ, *short* as in *ädd*, *ēnd*, *īll*, *ōdd*, *ūs*, *cȳst*; â, â, ä, ä, a, as in *câre*, *fâr*, *lâst*, *fâll*, *what.*; ê, ê, as *thère*, *têrm*. ĩ, ĩ, as *pique*, *fĭrm*; ó, ô, o, o, as in *dóne*, *fôr*, *dô*, *wolf*; ũ, ũ, as in *fâlfe*, *ryde*, *push*; ç, *like* s as in *çede*; çh, *like* sh, as in *chase*; e, eh, *like* k, as in *eall*, *ehorus*; ġ, *like* j as in *ġem*; ġh, *hard* as in *ġet*; s, *like* z as in *hag*; x, *like* gz, as in *exist*; ŷ, as in *ligger*.

ACCENT.—The principal accent is denoted by a heavy mark; the secondary by a lighter mark: as in *Āl'lexān'der*.

NAMES FROM THE COMMON ENGLISH VERSION.

A

Ā'a-lar	A-bī'ram	Ād'a-sā	A-hāz'a-i
Āā'ron (ār'on)	A-bī'ron	Ād'be-el	A-hāz'ba-i
Āā'ron-ites	Āb'i-sē'ī	Ād'dan	A-hās'u-ē'rus
Āb'a-e-ē	Āb'i-shāg	Ād'dār	A-bā'vā
A-bād'don	A-bīsh'a-i	Ād'di	Ā'hāz
Āb'a-dī'as	A-bīsh'a-lōm	Ād'do	Ā'ha-zī'ah
Ā-bāg'tha	Āb'i-shū'ā	Ād'don	Āh'ban
Āb'a-nā	Āb'i-shur	Ād'dus	A'her
Āb'a-rīm	Āb'i-sūm	Ā'der	Ā'hi
Āb'a-rōn	Āb'i-tāl	Ād'i-dā	A-bī'ah
Āb'bā	Āb'i-tūb	Ā'di-el	A-hī'am
Āb'dā	A-bī'ud	Ā'din	A-hī'an
Āb'de-el	Āb'ner	Ād'i-na	Ā'hi-ē'zer
Āb'di	Ā'bra-ham	Ād'i-nō, or A-dī'no	A-hī'hud
Āb-dī'as	Ā'bram	Ād'i-nūs	A-hī'jah
Āb'di-el	Āb'sa-lom	Ād'i-thā'im	A hī'kam
Āb'don	Āb'sa-lōn	Ād'la-i	A-hī'lud
A-bēd'ne-gō', or	A-bū'bus	Ād'mah	A-hī'm'a-āz
A-bēd'ne-gō	Ā'e'a-tan	Ād'ma-thā	A-hī'man
Ā'bel	Ā'e'e-ad	Ād'nā	A-hī'm'e-lēeh
Ā'bel-bēth-mā'a-	Ā'e'ea-rōn	A-dō'ni-bē'zek	A-hī'moth
ehah	Ā'e'eho	Ā-dōn'i-eān	A-hī'n'o-dāb
Ā'bel-mā'im	Ā'e'eos	Ā-dōn'i-jah	A-hī'n'o-ām
Ā'bel-me-hō'lah	Ā'e'eo	Ā-dōn'i-kām	Ā'hī'o
Ā'bel-mīz'ra-im	A-cēl'da-mā	Ād'o-nī'ram	A-hī'rā
Ā'bel-shī'tim	A-ehā'ia (-yā)	A-dō'ni-zē'dek	A-hī'ram
Ā'bez	Ā-ehā'ia-cus	A-dō'rā	A-hī'ram-ites
Ā'bi	Ā'ehau	d'o-rā'im	A-hī's'a-māch
A-bī'ā	Ā'ehar	A-dō'ram	A-hī'th'a-hār
A-bī'ah	Ā'ehāz	Ā-drām'e-lēeh	A-hī'shar
A-bī'ā-l'phon	Ā'eh'bōr	Ā-drām'me-lēeh	A-hī'sh'o-phēl
A-bī'a-sāph	Ā'ehī-āeh'a-rūs	Ād'ra-mīt'i-ūm	A-hī'tub
A-bī'a-thar	Ā-ehī'as	Ā'dri ā	h'lāb
Ā'bīb	Ā'ehim	Ā'dri-el	Āh'lāi
A-bī'dā	Ā'ehi-ōr	A-dū'el	A-hō'ah
A-bī'dah	Ā'ehish	A-dū'l'am	A-hō'hite
Āb'i-dān	Ā'eh'i-tōb	A-dū'l'am-ite	A-bō'lah
A-bī'el	Ā'eh'me-thā	A-dūm'mim	A-hā'li-āb
Ā'bī-ē'zer	Ā'ehor	Ā'e-dī'as	A-hō'l'i-bah
Ā'bī-ēz'rite	Ā'eh'sā	Ā'e-ne-as	Ā'ho-līb'a-mah
Āb'i-gāil	Ā'eh'sah	Ā'e-ne-as	A-hū'ma-i
Āb'i-hā'il	Ā'eh'saph	Ā'nōn	A-hū'zam
A-bī'hu	Ā'eh'zib	Āg'a-bā	A-hū'zath
A-bī'hud	Ā'e'l-phā (ās'i-fā)	Āg'a-būs	Ā'ī
A-bī'jah	Ā'e'l-tho (ās'i-tho)	Ā'gāg	A-ī'ah, or Ā'jah
A-bī'jam	A-eūā	Ā'gag-ite	A-ī'ath
Āb'i-jē'ne	Ā'eub	Ā'gar	Ā'ja
A-bīm'a-el	Ād'a-dah	Āg'a-rēneg'	Āij'a-lon (āi'a-lōn)
A-bīm'e-jēeh	Ā'dah	Āg'e-ē	Āij'e-lēth Shā'har
A-bīn'a-dāb	Ād'a-i'ah	Āg-gē'us	(āi'e-lēth)
Āb'i-ner	Ād'a-li'ā	Ā-grīp'pā	Ā'in
A-bīn'o-ām	Ād'am	Ā'gur	A-ī'rus
	Ād'a-mah	Ā'dāb	Ā'jah
	Ād'a-mi	A-hār'ah	Āj'a-lōn
	Ādar	A-hār'hel	Ā'kān

Āk'kub	Ām'i-doi	Ā'nos	Ār-a-rāth
Āk'ra-bat-ti'ne	A-mīn'a-dāb	Ān'i-ehrist	A-rā'thēs
A-kāb'vim	A-mī'tāi	Ān'ti-līb'a-nūs	A-rau'nah
A-lā'meth	Ā-mīz'a-bād	Ān'ti-ōeh	Ār'bā
A-lām'me-lēeh	Ām'mah	Ān'ti-o-ehi'ā	Ār'bah
Āl'a-mōth	Ām-mēd'a-thā	Ān'ti-o-ehi-ans	Ār'bath-ite
Āl'ci-mūs	Ām'mi	Ān'ti-o-ehīs	Ar-bāl'tis
Āl'e-mā	Ām'mi-el	Ān'ti-o-ehūs	Ar-bē'lā (in Pales-
Āl'e-mēth, or	Ām-mī'hud	Ān'ti-pās	tine)
A-lē'meth	Ām-mīn'a-dāb	Ān-tīp'a-ter	Ār'bite
Āl'ex-ān'der (ā/-	Ām-mīn'a-dīb	Ān-tīp'a-tris	Ar-bō'na-i
egz-ān'der)	Ām'mi-shād'da-i	Ān-tō'ni-ā	Ar'ehe-lā'us
Āl'ex-ān'dri-ā	Ām-mīz'a-bād	Ān'to-thi'jah	Ār'ehe-vites
(Classical Pron.)	Ām'mon	Ān'toth-ite	Ar-ebi
Āl'ex-ān'dri'ā	Ām'mōn-ite	Ā'nub	Ar-ehīp'pus
Āl'ex-ān'dri-ang	Ām'mōn-it'ess	Ā'nus	Ar-elīte
A-lī'ah	Ām'mon	A-pā'me	Are-tū'rus
A-lī'an	Ā'mok	A-pēl'lēs	Ārd
Āl'loin	Ā'mon	A-phār'saeh-ites	Ār'dāth
Āl'lon	Ām'o-rite	A-phār'sath-ehites	Ārd'ites
Āl'lon-bāeh'uth	Ā'mos	A-phār'sites	Ār'don
Āl-mō'dād	Ā'mōz	Ā'phek	A-rē'li
Āl'mon	Ām-phip'o-līs	A phē'kah	A-rē'lites
Āl'mon-dīb'la-	Ām'pli-ās	A-phēr'e-mā	Ār'e-ōp'a-gīte
thā'im	Ām'ram	A-phēr'rā	Ār'e-ōp'a-gūs
Āl'na-thān	Ām'ram-ites	A-phī'ah	Ā'rēs
Āl'lōth	Ām'ra-phēl	Ā'phik	Ār'e-tās
Āl'phā	Ām'zi	Āph'rah	A-rē'us
Al-phā'us, or	Ā'nab	Āph'sēs	Ār'gōb
Al-phē'us	Ān'a-el	Āp'ol-lō'ni-ā	Ā'ri-a-rā'thēs
Āl'ta-nē'us	Ā'nah	Āp'ol-lō'ni-ūs	A-rīd'a-i
Āl-tās'ehith	Ān'a-hā'rath	Āp'ol-lōph'a-nēs	A-rīd'a-thā
Ā'lush	Ān'a-i'ah	A-pōl'los	Ā-rī'eh
Āl'vah	Ā'nāk	A-pōl'ly-ōn, or	Ā'ri-el
Āl'van	Ān'a-kīm	A-pōl'yon	Ār'i-ma-thae'ā
Ā'mād	Ān'a-mīm	Āp'pa-īm	Ār'i-ma-thē'ā
A-mād'a-thā	A-nām'me-lēeh	Āp'phi-ā (āf'fi-ā)	Ā'ri-ōeh
A-mād'a-thūs	Ā'nan	Āp'plus (āf'fus)	A-rīs'a-i
Ā'mal	A-nā'nī	Āp'pi-i Fō'rūm	Ār'is-tā'rēhus
Ām'a-lek	Ān'a-nī'ah	Aq'ui-lā	Ār'is-to-bū'lus
Ām'a-lek-ite	Ān'a-nī'as	Ār	Ārk'ite
Ā'mam	A-nān'i-el	Ā'rā	Ār'ma-gēd'don
Ā'man	Ā'nath	Ā'rab (a city)	Ar-mē'ni-ā
Ām'a-nā or	Ān'a-thōth	Ār'a-bah	Ār-mō'ni
A-mā'nā	Ān'drew (ān'dry)	Ār'a-bat-thā'ne	Ār'nā
Ām'a-rī'ah	Ān'dro-mī'eus	(Ār'a-bath-thā'ne	Ār'nan
Ām'a-rī'as	Ā'nem	Ār'a-dat'ti'ne	Ār'non
Ām'a-sa	Ā'nen	A-rā'bi-ā	Ā'rōd
A-mās'a-i	Ā'ner	A-rā'bi-an	Ār'o-di
A-māsh'a-i	Ān'e-tōth'ite	Ā'rād	Ā'rōd-ites
Ām'a-sī'ah	Ān'e-thōth'ite	Ā'ra-dūs	Ār'o-er
Ām'a-thās	Ā'ni-ām	Ā'rah	Ār'o-er-ite
Ām'a-thē'is	Ā'nim	Ā'ram	Ā'rom
Ām'a-thīs	Ān'nā	Ā'ram-it'ess	Ār'pād
Ām'a-zī'ah	Ān'na-ās	Ā'ram-nā'ha-rā'im	Ār'phād
A-mēd'a-thā	Ān'nas	Ā'ram-zō'bah	Ār-phāx'ad
Ā'mēn'	Ān-nū'us, or	Ā'ran	Ār'sa-cēs
Ā'mī	Ān'nu-ūs	Ār'a-rāt	Ār'sa-rēfh

Ar'tax-ēr'x'ēs (ār'- tag-zēr'k'zēs)	Ās'ma-dāi (Milton)	Au-rā'nus	Bā'al-āth
Ar'te-mas	Ās'ma-vēth	Au-tē'as	Bā'al-āth-bē'er
Ār'ū-bōth	Ās'mo-dē'us	Ā'vā	Bā'al-bē'rith
Ā-ry'mah	Ās'mo-nē'ang (Jo- sephus)	Āv'a-rān	Bā'a-lē
Ār'vād	Ās'nah	Āv'a-ron	Bā'al-gād
Ār'vad-ite	Ās-nāp'per	Ā'ven	Bā'al-i-ā'mon
Ā'r'zā	Ā-sō'ehis (Jose- phus)	Ā'vim	Bā'al-l-ā'man
Ā'sā	Ā'som	Ā'vimg	Bā'-hā'or
Ās'a-dī'as	Ās'pa-thā	Ā'v tes	Bā'al-lē'r'mon
Ās'a-el	Ās'phar	Ā'vith	Bā'al-i
Ās'a-hēl	Ās-phār'a-sūs	Āz'a-el	Bā'al-īm
Ās'a-hī'ah	Ās'ri-el	Āz'a-ē'lus	Bā'al-līs
Ās'a-i'ah	Ās'ri-el-ites	Ā'zāh	Bā'al-mē'on
Ās'a-nā	Ās'sa-bī'as	Ā'zal	Bā'al-pē'or
Ā'saph	Ās-sāl'i-mōth	Āz'a-lī'ah	Bā'al-pē'r'a-zīm
A-sār'a-el	Ās'sa-nī'as	Āz'a-nī'ah	Bā'al-shāl'i-shā
A-sār'e-el	Ās'sa-rē'mōth	Āz'a-rā	Bā'al-tā'mar
Ās'a-rē'lah	Ās'shur (āsh'ur)	Ā-zā'phl-ōn	Bā'al-zē'bub
Ās'bāz'a-rēth	Ās-shū'rim	Ā-zā'ra-el, or	Bā'al-zē'phon
Ās'ea-lōn	Ās-si-dē'ans	Ā-zā'r'e-el, or	Bā'a-nā
A-sē'as	Ās'sir	Ā-zā're-el	Bā'a-hah
A-sēb'e-bī'ā	Ās'sōs	Āz'a-rī'ah	Bā'a-nī'as
Ās'e-bī'ā	Ās'su-ē'rus	Āz'a-rī'as	Bā'a-rā
Ās'e-nāth	Ās'sur	Ā'zāz	Bā'a-sē'jah (yā)
Ā'ser	Ās-sūr'i-ā	Ā-zā'zel	Bā'a-shā
A-sē'r'er	Ās-sūr'i-an	Āz'a-zī'ah	Bā'a-sī'ah
Ā'shan	Ās'ta-rōth	Āz-bāz'a-rēth	Bā'bel
Āsh'be-ā	Ās'tāth	Āz'buk	Bā'bi
Āsh'bel	Ās'ty'a-gēs	Ā-zē'kah	Bāb'y-lon
Āsh'bel-ites	A-sūp'im	Ā'zel	Bāb'y-lō'ni-ang
Āsh'ehe-nāz	Ā-syn'eri-tūs	Ā'zem	Bāb'ō-lō'nish
Āsh'dōd	Ā't id	Āz'e-phū'rith	Bā'ea
Āsh'dōd-ites	Āt'a-rah	Ā-zē'tas	Bā'e-ehi-dēs
Āsh'doth-pīg'gah	Ā-tār'ga-tīs	Āz'gād	Bā'e-ehus
Āsh'er	Āt'a-rōth	Ā-zī'ā	Ba-ē'nor
Āsh'er-ites	Āt'a-rōth-ā'dar	Ā-zī'e-i	Bae-ehū'rus
Āsh'i-mā	Āt'a rōth-ād'dar	Ā'zī-el	Bāch'rites
Āsh'ke-lōn	Ā'ter	Ā-zī'zā	Bā'go
Āsh'ke-nāz	Āt'e-re-zī'as	Āz'ma-vēth	Ba gō'as
Āsh'nah	Ā'thā'eh	Āz'mon	Bāg'o-i
Āsh'pe-nāz	Āth'a-i'ah	Āz'noth-tā'bor	Ba-nā'rum-ite
Āsh'ri-el	Āth'a-lī'ah	Ā'zōr	Ba-hū'mus
Āsh'ta-rōth	Āth'a-rī'as	Ā-zō'tus	Ba-hū'rim
Āsh'te-mōth	Ā-thē'ni-ang	Āz'ri-el	Bā'jith
Āsh'te-rath-ite	Āth'e-nō'bi-ūs	Āz'ri-kām	Bak-bāk'kar
Āsh'te-rōth Kār'- na-īm	Āth'ens	Ā-zū'bah	Bāk'buk
Āsh'to-rēth	Āth'lāi	Ā'zur	Bāk'buk-i'ah
Āsh'ur	Āt'i-phā	Āz'u-rān	Bā'laam (Bā'lam) or
Āsh'ur-ites	Āt'rōth	Āz'zah	Bā'la-ani
Āsh'yāth	Āt'tāi	Āz'zan	Bā'lāe
Ā'si-ā (ā'shī-ā)	Āt'ta-lī'ā	Āz'zur	Bāl'a-dān
Ā'si-bī'as	Āt'ta-lūs		Bā'lah
Ā'si-el	At-thār'a-tēs (ath- thār'a-teez		Bā'lak
Ā'si-phā	Āu-ġi-ā	Bā'al	Bāl'a-mō
Ās'ke-lōn	Āu-ġūs'tus	Bā'al-ah	Ba-lās'a-mus
			Bal-nū'tus
			Bal-thā'sar
			Bā'mah

B.

Bā'moth	Be-dē'iah (yá)	Bē'red	Bēth/-lē'hēm Eph-
Bā'moth-bā'al	Bē'el-i'a-dá	Bē'ri	ra-tah
Bān	Be-ā'l/sa-rūs	Be-ri'ah	Bēth/-lē'hēm-ite
Bān'a-i'as	Bē'el-tēth'mus	Be-ri'ites	Bēth/-lē'hēm-jū/-
Bā'ni	Be-ēl'ze-būb	Bē'rites	dah
Bā'nid	Bē'er	Bē'rith	Beth-lō'mon
Ban-nā'ia	Be-ē'rā	Ber-ni'ce	Bēth/-mā'a-ehah
Bān-nus	Be-ē'rah	Be-rō'dach-bāl'a-	Bēth/-māi'ea-bōth
Bān'u-as	Bē'er-ē'lim	dān	Bēth-mō'on
Ba-rāb'bas	Be-ē'ri	Bē-roē'á	Bēth/-nīm'rah
Bā'r'a-ehēl	Bē'er-la-hāi'-roi	Bē'roth	Bēth-ō'ron
Bā'r'a-ehē'ah	Be-ē'roth	Be-rō'thah	Bēth/-pā'elt
Bā'r'o-eh'i'as	Be-ē'roth-ites	Bēr'o'thāi	Bēth/-pā'zez
Bā'rak	Bē'er-shē'bā, or	Bē'roth-ite	Bēth/-pē'or
Bar-hū'mite	Be-ēr'she-bā	Ber-rē'tho	Bēth/-pha-gē
Ba-ri'ah	Be-ēsh'te-rah	Ber-zē'lus	Bēth/-phē'let
Bār-jē'lus	Bē'he-mōth	Bē'sāi	Bēth/-rā'phā
Bār-jō'nā	Bē'kah	Bēs'o-dē'iah (yá)	Bēth/-rē'hob
Bār'kōs	Bēl	Bē'sōr	Bēth/-sā'i-dā
Bār'na-bas	Bē'lā	Bē'tah	Bēth/-sā'mos
Ba-rō'dis	Bē'lāh	Bēt'a-nē	Bēth'san
Nār'sa-bas	Bē'la-ites	Bē'ten	Bēth'shan
Bār'ta-eūs	Bē'l'e-mūs	Bēth/-āb'a-rā	Bēth/-shē'an
Bar-thō'l'o-mew	Bē'li-al	Bēth/-ā'nath	Bēth/-shē'mes
Bār'ti-mē'us	Bē'l'ma-im	Bēth/ā'noth	Bēth/-shē'mite
Bā'rueh	Bē'l'men	Bēth/a-ny	Bēth/shit'tah
Bar-zē'l'a-i	Be-l-shāz'zar	Bēth/-ā'r'a-bah	Bēth/-sū'rā
Bar-zī'l'a-i	Bēl'te-shāz'zar	Bēth/-ā'ram	Bēth/-tāp'puah
Bās-a-lōth	Bēn	Bēth/-ā'r'bel	Be-thū'el
Bās'ea-mā	Be-nā'iah (yá)	Bēth/-ā'r'ven	Bē'thul
Bā'shan	Bēn'-ām'mi	Bēth/-āz'ma-vēth	Bēth/-lū'ā or
Bā'shan-hā'voth-	Bēn'e-hē'rah	Bēth/-bā'al-mē'on	Be-thū'li-ā
jā'ir	Bēn'e-jā'a-kān	Bēth/-bā'rah	Bēth/zūr
Bāsh'a-māth	Bēn'-hā'dad	Bēth/-bā'si	Be-tō'lū's
Bās'i-lis	Bēn'-hā'il	Bēth/-bīr'e-i	Bē't'o-mās'them
Bās'lith	Bēn'-hā'nan	Bēth/-cār	Bē't'o-mēs'tham
Bās'math	Bēn'i-nū, or	Bēth/-dā'gon	Bē't'o-nīm
Bās'sá	Be-ni'nu	Bēth/-dib,la-thā'im	Beū'lāh, or
Bās'ta-i	Bēn'ja-mīn	Bēth/-ē'den	Be-ē'lāh
Bāth'rab'bim	Bēn'ja-mite	Bēth/-ēl or	Bē'zāi
Bāth/-shē'bā, or	Bē'no	Bēth'el	Be-zāi'e-el
Bāth'she-bā	Bēn'-ē'ni	Bēth/-ēl-ite	Bē'zek
Bāth/-shū'á	Ben-nū'i or	Bēth/-ē'mek	Bē'zer
Bāth/zā'eh-a-ri'as	Bēn'nu-i	Bē'ther	Bē'zeth
Bāy'a-i	Bēn'-zō'heth	Be-thēs'dá	Bī'a-tās
Bāz'lith	Bē'on	Bēth/-ē'zel	Bī'h'ri
Bāz'luth	Bē'or	Bēth/-gā'der	Bīd'kar
Bē'a-lī'ah	Bē'rā	Bēth/-gā-mul	Bīg'thā
Bē-a-lōth	Bēr'a-ehah	Bēth/-hā'e'ce-rēm	Bīg'than
Bē'an	Bēr'a-i'ah	Bēth/-hā'ran	Bīg'tha-nā
Bēb'a-i	Bē'rah	Bēth/-hōg'lā	Bīg'va-io
Bē'cher	Bēr'a-ehi'ah	Bēth/-hōg'lāh	Bīl'dād
Be-ehō'raith	Bē're-á (1 Macc. ix 4	Bēth/-hō'ron	Bīl'e-ān
Bē'e-ti-leth	Be-rē'á 2 Macc	Bēth/-jēsh'i-mōth	Bīl'gah
Bē'dād	xiii. 4; Acts.	Bēth/-jēs'i-mōth	Bīl'ga-i
Bēd'a-i'ah	xvii. 10, 13 and	Bēth/-lēb'a ōth	Bīl'ha
Bē'dan	xx. 4.)	Bēth/-lē'hēm and	Bīl'hah
	Bēr'e-ehi'ah	Bēth/le-hem	Bīl'han

Bil'shan	Ėal-dē'ang	Čai'lan	Ėhēs'a-lōn
Bim'hal	Ėāl/deeg	Čā'lo-sŷr'i-ā	Ėhē'sed
Bim'e-a	Ėā'leb	Čēn'eh-re-a	Ėhē'sil
Bin-nū'i, or	Ėā'leb-ēph'ra-tah	Čēn'de-bē'us	Ėhe-sū'loth
Bim-nu'i	Ėāl'i-tās	Čē'phās	Ėhe-thi'im
Bir'shā	Ėal-lis'the-nēs	Čē'ras	Ėhet-ti'im
Bir'za-vith	Ėāl'neh	Čē'gar	Ėhē'zib
Bish'lam	Ėāl'no	Čēs'a-rē'ā	Ėhī'don
Bi-thi'ah	Ėāl'phi	Čēs'a-rē'a	Phī- Ėhī'e-ab
Bith'ron	Ėāl'va-ry	lip/pi	ĖhY'li-on
Bi-thyn'i-ā	Ėā'mon	Čē'tāb	Ėhī'l'mād
Biz-jōth/jah	Ėā'nā	Ėhā'bris	Ėhīm'hām
Biz'thā	Ėā'naan (kā'nan,	Ėhā'di-ās	Ėhīm'ne-rēth
Blās'tus	or kā'na-an)	Ėhā're-ās	Ėhīm'ne-rōth
Bō'a-nēr'gēs	Ėā'naan-itē (nan-	Ėhāl'eōl	Ėhī'os
Bō'az	or-na-an)	Ėhal-dē'ā	Ėhīs'leū
Bō'e'eas	Ėā'naan-it'ess	Ėhal-dē'an	Ėhīs'lon
Bōeh'e-ty	(-nan-, or-na-an-	Ėhal-deeg'	Ėhīs'loth-tā'bor
Bō'ehim	Ėā'naan-it'ish	Ėhā'naan (kā'nan,	Ėhīt'tim
Bō'hān	-nan- or-na-an-	or kā'na-an)	Ėhī'un
Bō'rith	Ėān'da-čē	Ėhā'naan-ites (kā'-	Ėhī's'e
Bōs'eath	Ėān'neh	nan-it, or kā'na-	Ėhō'bā
Bō'oz	Ėa-pēr'na-um	an-it)	Ėhōb'a-i
Bō'sor	Ėāph'ar-sāl'a-mā	Ėhān'mu-nē'us	Ėho-rā'shan
Bōg'o-rā	Ėa-phēn'a-thā	Ėhār'a-āth'a-lar	Ėho-rā'zin
Bōs'rah	Ėa-phi'rā	Ėhā'a-eā	Ėhōs'a-mē'ūs
Bō'zez	Ėāph'tho-rīm	Ėhār'a-shīm	Ėho-zē'bā
Bōz'kath	Ėāph'tār	Ėhār'a-sim	Ėhrist
Bōz'rah	Ėāph'to-rim	Ėhār'ehē-mis	Ėhrist'ian
Būk'ki	Ėāph'to-rims	Ėhār'eus	Ėhūb
Buk-ki'ah	Ėāp'pa-dō'ci-ā	Ėhā're-ā	Ėhūn
Būl	(-dō'shū-ā)	Ėhār'mis	Ėhū'shan-rish'a-
Bū'nah	Ėār'a-bā'si-on	Ėhār'ran	thā'im
Būn'ni	Ėār'eas	Ėhē'bar	Ėhū'si
Būz	Ėār'eha-mīs	Ėhēs'e-bā	Ėhū'zā
Bū'zi	Ėār'ehē-mīsh	Ėhēd'or-lā'o-mer	Či-lī'ei-ā (sŷ-līsh'i-ā
Būz'ite	Ėa-re'ah	Ėhē'lal	Čin'ne-rēth
	Ėā'ri-ā	Ėhē'l'si-as (-shī-as)	Čin'ne-rōth
	Ėar-mā'ni-ang	Ėhē'l/li-ang	Čir'a-mā
	Ėār'mel	Ėhē'l/luh	Čis
	Ėār'mel-ite	Ėhē'l/lus	Či'sāl
	Ėār'mel-it'ess	Ėhē'lōd	Čit'im
	Ėār'mi	Ėhē'lub	Člau'diā
	Ėār'mites	Ėhe-lū'bāl	Člau'di-ā
	Ėār'na'im	Ėhēm'a-rīm	Člau'di-ūs
	Ėār'ni-ōn	Ėhē'mōsh	Ėlēm'ent
	Ėār'phā-sāl'a-mā	Ėhe-nā'a-nah	Čē'o-pās
	Ėār'pus	Ėhēn'a-ni	Čē'o-pā'trā
	Ėār'she-nā	Ėhēn'a-ni'ah	Čē'o-phās
	Ėa-sīph'i-ā	Ėhē'phar-ha-ām'-	Čē'e
	Ėās'leū	mo-nāi	Člō'pas
	Ėās'lu-hīm	Ėhe-phi'rah	Čnī'dus (nī'dus)
	Ėās'phon	Ėhē'ran	Čēl'o-sŷr'i-ā (sel'-)
	Ėās'phōr	Ėhē're-as	Čē'lā
	Ėās'pis	Ėhē'reth-ims	Čol'hō'zeh
	Ėās'tor	Ėlēr'eth-ites	Čō'i-ūs
	Ėa-thū'ā	Ėhē'rith	Čo-lōs'se
	Čē'dron	Ėhē'rub (a city)	Čo-lōs'si-ang (ko-

C

Ėāb'bon	Čāb'bul	Čā'd/dis	Čā'dēg
Čā'dēg-bār'ne	Čā'desh	Čā'd'mi-el	Čā'gar
Čāg's'a-rē'a	Čāg's'a-rē'ā	Phī- Čāg's'a-rē'ā	lip/pi
Čā'ia-phas(-ya-fas	Čās'lu-hīm	Čās'phon	Čāin
Čāin	Čās'phōr	Čās'pis	Čāi'nan
Čā'lah	Čās'tor	Čā-thū'ā	Čal'a-mōl'a-lūs
Čal'eōl	Čē'dron		Čal-dē'ā

lōsh'i-anz
 ēōn'a-nī'ah
 ē-nī'ah
 ēōn'o-nī'ah
 ēōs
 ēōr'be
 ēō're
 ēōr'inth
 ēō-rinth/i-ang
 ēō-rin'thus
 ēōr-nē'li-ūs
 ēōs
 ēō'sam
 ēōu'thā (kow-thā)
 ēōz
 ēōz'bi
 ēōz'tēs
 ēōs-gēng
 ērēte
 ērētes
 ērē'ti-ang(shī'anz)
 ērīs'pus
 ēūsh
 ēūshan
 ēū'shan-rīsh'a-
 thā'im
 ēū'shi
 ēūth
 ēūthah, or
 ēūth'ah
 ēy'a-mōn
 ēyp'ri-ang
 ēy'prus
 ēy'r'a-mā
 ēy-rē'ne
 ēy-rē'nī-an
 ēy-rē'nī-ūs
 ēy'rus

D.

Dāb'a-rēh
 Dāb'ba-shēth
 Dāb'e-rath
 Dā'bri-ā
 Dā-cō'hī
 Dad-dē'us
 Dā'gon
 Dā'sān
 Dā'l'a-ī'ah
 Dā'l'ma-nū'thā
 Dā-l-mā'ti-ā (mā'-
 shī-ā)
 Dā'phon
 Dān'a-i's
 Dān'a-s-gēng
 Dā-mās'gus
 Dān

Dān'i-el or
 Dān'iel (yel)
 Dān'ites
 Dān-jā'an
 Dān'nah
 Dāph'ne
 Dā'rā
 Dār'dā
 Dā-rī'us
 Dār'kon
 Dā'than
 Dā'th'e-mā
 Dā'vid
 Dē'bir
 Dēb'o-rā
 Dēb'o-rah
 De-cāp'o-līs
 Dē'dan
 Dēd'a-nīm
 De-hā'vites
 Dē'kar
 Dē'l'a-ī'ah
 Dē'l'i-lah
 Dē'lus
 Dē'mas
 De-mē'tri-ūs
 Dēm'o-phōn
 Dēr'be
 Dēs'sa-ū
 De-ū'el
 Deū'ter-ōn'o-my
 Dī-ā'nā or Dī-ān'a
 Dīb'la-īm
 Dīb'lath
 Dīb'la-thā'īm
 Dīb'on
 Dīb'on Gād
 Dīb'ri
 Dīb'y-mūs
 Dīk'lah
 Dī'e-ān
 Dīm-nah
 Dī'mon
 Dī-mō'nah
 Dī'nah
 Dī'na-ites
 Dīm'ha-bah, or
 Dīm-hā'bah
 Dī'o-n'y'si-ūs (dī'o-
 nīzh'i-ūs)
 Dī'os-eo-rīn'thi-ūs
 Dī-ō'tre-phēs
 Dī'shan
 Dī'shōn
 Dīz'a-hāb
 Dō'gus
 Dōd'a-i
 Dōd'a-nīm

Dōd'a-vah
 Dō'do
 Dō'eg
 Dōph'kah
 Dōr
 Dō'rā
 Dōr'eas
 Do-rīm'e-nēs
 Do-sīth'e-ūs
 Dō'tha-īm
 Dō'than
 Dru'sīl-lā
 Dū'mah
 Dū'rā

E.

Ē'a-nēs
 Ē'bal
 Ē'bed
 Ē'bed-mē'leeh
 Ē'len-ē'zer, or
 Ē'en-ē'zer
 Ē'ber
 E-bī'a-sāph
 E-brō'nah
 E-cā'nus
 E-cā't'a-nā
 E-cā't'a-ne
 E-c-elē'si-ās'ti-ēs
 E-c-elē'si-ās'ti-e-ūs
 Ēd
 Ē'dar
 Ēd-dī'as
 Ē'den
 Ē'der
 Ē'dēs
 Ē'dnā
 Ē'dom
 Ē'dom-ite
 Ē'd're-i
 Ē'g'lah
 Ē'g'la-īm
 Ē'lon
 Ē'gypt
 Ē'gypt-tian
 Ē'ni
 Ē'hud
 Ē'ker
 Ēk're-bāl
 Ēk'ron
 Ēk'ron-ites
 Ē'la
 Ē'l'a-dah
 Ē'lah
 Ē'lām
 Ē'lām-ites
 Ē'l'a-sah

Ē'lath
 Ē'l-bēth'el
 Ē'l-ci-ā (ēl'shī-ā)
 Ē'l'da-ah, or
 Ē'l-dā'ah
 Ē'l'dād
 Ē'l'e-ād
 Ē'l'e-ā'leh
 E-lē'a-sā
 E-lē'a-sah
 Ē'l'e-ā'zar
 Ē'l'e-a-zū'rus
 Dū'mah
 Ē'l'-E-lē'he-ī's'ra-el
 E'leph

E-leū'the-rūs
 E-leū'za-i
 Fl-hā'nān
 Ē'li
 E-lī'ab
 E-lī'a-dā
 E-lī'a-dah
 E-lī'a-dās
 E-lī'a-dūn
 E-lī'ah
 E-lī'ah-bā
 E-lī'a-kīm
 E-lī'a-lī
 E-lī'am
 E-lī'a-o-nī'as
 E-lī'as
 E-lī'a-sāph
 E-lī'a-shīb
 E-lī'a-sīs
 E-lī'a-thā
 E-lī'a-thah
 E-lī'dad
 Ē'li-el
 Ē'li-ē'na-i
 Ē'li-ē'zer
 E-lī'ha-bā
 Ē'l'i-ho-ē'na-i
 Ē'l'i-hō'reph
 E-lī'hu
 F-lī'jah
 Ē'l'i-kā or
 E-lī'kā
 E-līm
 E-līm'e-lēh
 F-lī'o-ē'na-i
 Ē'l'i-ō'nas
 Ē'l'i-phāl
 F-līph'a-lāt
 F-līph'a-leh
 F-līph'let
 Ē'l'i-phāz, or
 E-lī'phaz
 E-līph'e-leh

E-lph'e-lēt
 E-lis/a-bēth
 E-l'sae'us
 E-l'i-sē'us
 E-l'shā
 E-l'shah
 E-l'sh/a-mā
 E-l'sh/a-mah
 E-l'sh/a-phāt
 E-l'sh'e-bā
 E-l'shū'ā
 E-l'is/i-mus
 E-l'u
 E-l'ud
 E-l'z'a-phān
 E-l'i-zē'us
 E-l'zur
 E-l'ka-nah
 E-l'kosh-ite
 E-l'a-sar
 E-l-mō'dam
 E-l'na-ām
 E-l'na-than
 E-l'o-hīm
 E-l'o-i
 E-l'on
 E-l'on-bēth/hā'nān
 E-l'on-ites
 E-loth
 E-l'pa-āl
 E-l'pa-lēt
 E-l'pā'ran
 E-l'te-kāh
 E-l'te-kōn
 E-l'ō-lad, *or*
 E-l'ō-lād
 E-lul
 F-lū'za-i
 E-l'y-mā'is
 E-l'y-mās
 E-l'y-mē'ang
 E-l'za-bād
 E-l'za-phān
 E-l'ming
 E-m-nān'u-el
 E-m'ma-ūs
 E-m'mer
 E-m'nōr
 E-nam
 E-nan
 E-nās'i-būs
 E-n'-dōr, *or*
 E-n'dor
 E-ne-as *see* (Æneas)
 E-n'-ēg/lā-im, *or*
 E-n'-ēg-lā'im
 E-n'e-mēs'sar
 E-nē'ni-ūs

E-n-gād'di
 E-n-gān'nīm
 E-n-gē'di
 E-n'-hād'dah
 E-n'-hāk'ko-re
 E-n'-hā'zor
 E-n'-mish'pat
 E-noeh
 E-non
 E-nos
 E-nosh
 E-n'-rīm'mon
 E-n'rō'gel
 E-n'-shē'mesh
 E-n'-tāp'pu ah
 E-p'a-phrās
 E-pēph'ro-dī'tus
 E-pēn'e-tūs
 E-phah
 E-phāi
 E-pher
 E-phes-dām'mim
 E-phē'si-an -iē-
 zh'i-an)
 E-ph'e-sūs
 E-ph'lal
 E-ph'pha-thā
 E-phra-īm
 E-phra-im-ite
 E-phra-īm
 E-ph'ra-tah
 E-ph'rath
 E-ph'rath-ite
 E-phron
 E-p'ieu-rē'ang *or*
 E-ph'i-eū're-ang
 E-p'iph'a-nēg
 E-r
 E-ran
 E-ran-ites
 E-rās'tus
 E-rech
 E-ri
 E-rites
 E-sā'ias (e-zā'yas)
 E-sar-hād'don
 E-sau
 E-sāy
 E-s'dra-ē'lom
 E-s'dra-ē'lon
 E-s'dras, *or*
 E-s'dras
 E-s'drē'lom
 E-s-drē'lon
 E-s-e-bōn
 E-sē'bri-ās
 E-sek
 E-sh'-bā'al

E-sh'ban
 E-sh'e'el
 E-she-ān
 E-shek
 E-sh'ka-lon-ites
 E-sh'ta-ōl
 E-sh'ta-ul'tes, *or*
 E-sh'tau-lites
 E-sh'tem'o-ā *or*
 E-sh'tem'o-ā
 E-sh'te-mōh
 E-sh-ton
 E-s'li
 E-sō'rā
 E-s'ril
 E-s'rom
 E-sh'ha-ōl
 E-s'ther (ēs-ter)
 E-tam
 E-tham
 E-than
 E-th'a-nīm
 E-th'bā-al
 E'ther
 E'thi-ō'pi-ā
 E'thi-ō'pi-a-i
 E'th'mā
 E'th'nan
 E'th'ni
 E-n'hū'us
 E-n'ē'r'gē-tēs
 E-n'me-nēs
 E-n'na-iān
 E-n'ni'ce, *or*
 E-n'ni'ce
 E-n-ō'di-as
 E-n'pa-tor
 E-n'phrā'tēs
 E-n'pōl'e-mūs
 E-n-rō'e'l'y-dōn
 E-n-ty-elūs
 E-vi
 E-ve
 E-vil-me-rō'dach
 E-x'o-dus
 E-zar
 E-z'ba-i
 E-z'bōn
 E-z'e-eh'i'as
 E-z'e-ei'as
 E-z'e-kī'as
 E-z'e-ki-el
 E-zei
 E-zem
 E-zer
 E-z'e-ri'as
 E-zi-as
 E'zi-on-gā'ber

E'zi-on-gē'ber
 E-z'nite
 E-z'rā
 E-z'ra-hite
 E-z'ri
 E-z'ron

F.

Fē'lix
 Fēs'tus
 Fōr'tu-nā'tus

G.

Gā'al
 Gā'ash
 Gā-bā
 Gāb'a-el
 Gāb'ba-i
 Gāb'a-thā
 Gāb'ba-thā
 Gāb'dēs
 Gā'b'ri-as
 Gā'b'ri-el
 Gād
 Gād'a-rā
 Gād'a-rēneg'
 Gād'di
 Gād'di-el
 Gā'di
 Gād'te
 Gā'hār
 Gā'hār
 Gā'ius (gā'yus)
 Gāl'u-ād
 Gā'lū
 Ga-lā'ti-ā (-lā'shī-ā)
 Ga-lā'ti-ang
 Gāl'e-ēd
 Gāl'ga-lā
 Gāl'i-lae'an
 Gāl'i-lē'an
 Gāl'i-lee
 Gāl-lim
 Gāl'li-o
 Gām'a-el
 Ga-mā'li-el
 Gām'ma-dī'mig
 Gā-mul
 Gār
 Gā'reb
 Gār'i-zīm
 Gār'nite
 Gāsh'mu
 Gā'tam
 Gāth

Gāth-hō'pher
 Gāth-rīm'mon
 Gā/zā
 Ga-zā'rā
 Gā/zath-ites
 Gā/zer
 Ga-zē'rā
 Gā/zez
 Gāz/ites, *or*
 Gā/zites
 Gāz/zam
 Gē'bā
 Gē'bal
 Gē'ber
 Gē'bin
 Gād/a-lī'ah
 Gād/dur
 Gād'e-on
 Gē'der
 Gē-dē'rah
 Gēd'e-rath-ite
 Gēd'e-rite
 Gē-dē'roth
 Gēd'e-roth-ā'im
 Gē'dōr
 Gē-hā'zi
 Gē-hēn'nā
 Gēl/i-lōth
 Gē-māl'i
 Gēm'a-rī'ah
 Gē-nēs'a-rēth
 Gēn'e-sis
 Gēn-nē'sar
 Gēn-nēs'a-ret
 Gēn-nē'ūs
 Gēn'tile
 Gē-nū'bath
 Gē'on
 Gē'rā
 Gē'rah
 Gē'rar
 Gēr-gē-sēneg'
 Gēr'gē-sites
 Gēr'i-zīm
 Gēr-rhē'ni ang
 (rē-)
 Gēr'shom
 Gēr'shon
 Gēr'shon-ite
 Gēr'son
 Gēr/zites
 Gē'sem
 Gē'sham
 Gē'shem
 Gē'shur
 Gēsh'u-ri
 Gēsh'u-rites
 Gē'ther

Gēth-sēm'a-ne
 Gē-ū'el
 Gē'zer
 Gēz/rites
 Gē'ah
 Gēb'bar
 Gēb'be-thōn
 Gēb'e-ā
 Gēb'e-ah
 Gēb'e-āth
 Gēb'e-atn-ite
 Gēb'e-on
 Gēb'e-on-ite
 Gēb'lites
 Gēd-dāl'ti
 Gēd'del
 Gēd'e-on
 Gēd'e-o'ni
 Gē'dom
 Gē'hon
 Gēl'a-lāi
 Gēl'bo-ā, *or*
 Gēl'bo-ā
 Gēl'e-ad
 Gēl'e-ad-ite
 Gēl'gal
 Gē'loh
 Gē'lo-nite
 Gēm'zo
 Gē'nath
 Gēd'ne-thō
 Gēn'e-thōn
 Gēr'ga-shīte
 Gēr'ga site
 Gēs-pa
 Gēr'tah-hō'pher
 Gēr'ta-īm
 Gēr'tite
 Gēr'tith
 Gēr'zo-nite
 Gēr/zites
 Gēr'dus (nī'dus)
 Gēr'ath
 Gōb
 Gōg
 Gō'lan
 Gōl'go-thā
 Gō-l'ath
 Gō'mer
 Gō-mōr'rah
 Gō-mōr'rā
 Gōr'gē-ās
 Gōr-lī'nā
 Gō'shen
 Gōth'o-lī'as
 Gō-thōn'i-el
 Gō'zan
 Grā'bā

Grē'ci-ā (grē'shī-ā)
 Grē'cian
 Greege
 Greek
 Greek'ish
 Gūd'go-dah
 Gū'ni
 Gū'nites
 Gōr
 Gōr'-bā'al

H.

Hā'a-hāsh'ta-ri
 Ha-ām'mo-nāi
 Ha-bā'iah (bā'yā)
 Hāb'ak-kūk *or*
 Ha-bāk'kuk
 Hāb'a-zi-nī'ah
 Hāb'ha-eue
 Hā'bōr
 Hāeh'a-lī'ah
 Hāeh'i-lah
 Hāeh'mo-ni
 Hāeh'mo-nite
 Hā'dad
 Hād'ad-ē'zer
 Hād'ad-rīm'mon
 Hā'dar
 Hād'ar-ē'zer
 Hād'a-shah, *or*
 Ha-dās'shah
 Ha-dās'sah
 Ha-dāl-tah
 Hād'id
 Hād'la-i
 Ha-dō'ram
 Hā'draeh
 Hā'gāb
 Hāg'a-bā
 Hāg'a-bah
 Hā'gar
 Hā'gar-ēneg'
 Hā'gar-ite
 Hā'ger-ite
 Hā'ga-i
 Hā'gē-ri
 Hā'gē
 Hāg-ē'ah
 Hā'gētes
 Hā'gēth
 Hā'gē-ā
 Hā'i
 Hāk'ka-lān
 Hāk'kōz
 Ha-kū'phā
 Hā-lah
 Hā'lāk
 Hāl'hul
 Hā'li
 Hāl'i-ear-nās'sus
 Hal-lō'esh
 Hal-lō'hesh
 Ha-lō'hesh
 Hām
 Hāmnan
 Hā'math
 Hā'math-ite
 Hām'math-zō'bah
 Hām'i-tāl
 Hām'nah-lē'koth
 Hām'math
 Ham-mēd'a-thā
 Hām'me-lech
 Ham-mōl'e-kēth
 Hām'mon
 Hām'moth-dōr
 Hām'mo-nah, *or*
 Ham-mō'nah
 Hām'mon-gōg
 Hām'mor
 Hām'moth
 Ha-mū'el
 Hām'mul
 Hām'mul-ites
 Ha-mū'tal
 Ha-nām'e-el
 Ha-nā'ni, *or*
 Han'a-ni
 Hā'nan
 Ha-nān'e-el
 Hān'a-nī'ah
 Hā'nēg
 Hān'i-el
 Hān'nah
 Hān'na-thōn
 Hān'ni-el
 Hā'noeh
 Hā'noeh-ites
 Hā'nun
 Hāph'a-rā'im
 Hāph-rā'im
 Hā'rā
 Hār'a-dah
 Hār'an
 Hār'a-rite
 Har-bō'nā
 Har-bō'nah
 Hār'reph
 Hār'reth
 Hār'ha-ī'ah
 Hār'has
 Hār'tur
 Hār'im
 Hār'riph
 Hār'uo-pher

Hā'rod	Hāz'u-bah	Hēsh'mōn	Hō'ri
Hā'rod-ite	Hāz'zu-rīm	Hēs'rōn	Hō'rimg
Hā'r'o-āh	Hē'her	Hēs'ron-ite	Hō'rite
Hā'ro-rite	Hē'ber-ites	Hēth	Hōr'mah
Ha-rō'sheth	Hē'brew (-brū)	Hēth-lōn	Hōr'o-nā'im
Hār'shā	Hē'brew-ess (-brū)	Hēz'e-kī	Hōr'o-nite
Hā'rum	Hē'bron	Hēz'e-kī'ah	Hō'sā
Ha-ry'maph	Hē'bron-ites	Hē'zi-ōn	Hō'sah
Hār'y-phite	Hēg'a-i	Hē'zir	Ho-šē'ā
Ha-ry'phite	Hē'ge	Hēz'ta-i	Hōsh'a-vah
Hā'ruz	Hē'lah	Hēz'to	Hōsh'a-mā
Hās'a-dī'ah	Hē'lam	Hēz'tron	Ho-shē'ā
Hās'e-nū'ah	Hē'l'bah	Hēz'tron-ites	Hō'tham
Hāsh'a-bī'ah	Hē'l'bōn	Hīd'da-i	Hō'tham
Ha-shāb'nah	Hel-chī'ah	Hīd'de-kēl	Hō'thir
Hāsh'ab-nī'ah	Hel-chī'as	Hī'el	Hūk'kok
Hash-bād'a-nā	Hēl'da-i	Hī'e-rāp'o līs	Hūk'kok
Hā'shem	Hē'leb	Hī-ēr'e-el	Hūl
Hash-mō'nah	Hē'led	Hī-ēr'e-mōth	Hūl'dah
Hā'shub	Hē'lek	Hī-ēr'i-ē'lus	Hūm'tah
Ha-shū'bah	Hē'lek-ites	Hī-ēr-mas	Hū'p'ham
Hā'shum	Hē'lem	Hī'e-rōn'y-mūs	Hū'p'ham-ites
Ha-shū'phā	Hē'leph	Hī'e-ry'sa-lēm	Hūp'pah
Hās'rah	Hē'lez	Hig-gā'ion (-gā'yōn)	Hūp'pim
Hās'se-nā'ah	Hē'li	Hī'len	Hūr
Hās'shub	Hē'li-as	Hil-kī'ah	Hū'rāi
Ha-sū'phā	Hē'li-o-dō'rūs	Hī'l'lel	Hū'tram
Hā'tā'eh	Hē'l'ka-i	Hūn'nom	Hū'ri
Hā'thā'h	Hē'l'kath	Hī'rah	Hū'shalh
Hāt'i-phā	Hē'l'kath-hāz'zu-		Hū'shāl
Ha-tī'phā	rīm	Hī'ram	Hū sham
Hāt'i-tā	Hel-kī'as	Hir-eā'nus	Hū'shath-ite
Hāt-tā'a-vah	Hē'lon	Hī't'ite	Hū'shim
Hāt'ti-cōn	Hē'mam	Hī'vite	Hūz
Hāt'til	Hē'man	Hiz-kī'ah	Hū'zoth
Hāt'tush	Hē'math	Hīz-kī'jah	Hūz'zab
Hāu'ran	Hēm'dan	Hō'bā	Hū-ā's'pēs
Hāv'l-lah	Hēn	Hō'bāb	Hū'me-na'us
Hā'voth-jā'ir	Hēn'nā	Hō'bah	Hū'me-nē'us
Hāz'a-el	Hēn'a-dād	Ho-bā'iah (-bā'yā)	
Ha-zā'iah (-zā'yā)	Hē'noeh	Hōd	I.
Hā'zar-ād'dar	Hē'pher	Hōd'a-v'ah	
	Hē'pher-ites	Hōd'a-vī'ah	
Hā'zar-ē'nān	Hēph'zi-bāh, or	Hō'desh	īb'har
Hā'zar-gād'dah	Hēph'zi-bah	Ho-dē'vah	īb'le-ām
Hā'zar-hā'i'ti-con	Hē'eu-lēs	Ho-dī'ah	īb-nē'iah (ē'yā)
Hā'zar-mā'veth	Hē'rēs	Hōg'lah	īb-nī'jah
Hā'zar-shy'al	Hē'resh	Hō'ham	īb'ri
Hā'zar-sū'sah	Hēr'mas	Hō'ham	īb'zān
Hā'zar-sū'sim	Hēr'mēs	Hō'o-fēr'neg	īeh'a-bod
Hāz'a-zōn-tā'mar	Her-mōg'e-nēs	Hō'lon	ī-eō'nī-nūn
Hāz'e-lēl-pō'ni	Hēr-mon	Hō'mam	ī'dā-lah
Ha-zē'rim	Hēr'mon-ites	Hōph'nī	īd'bāsh
Ha-zē'roth	Hēr'od	Hōph'rā	īd'do
Hāz'e-zōn-tā'mar	He-rō'di-ang	Hōr	īd'u-el
Hā-zī-el	He-rō'di-as	Hō'rām	īd'u-mā'e'ā
Hā'zo	He-rō'di-ōn	Hō'reb	īd'u-mā'e'ang
Hā'zōr	Hē'sed	Hō'rem	īd'u-mē'ā
Hā'zor	Hēsh'bōn	Hōr'-ha-gīd'gād	īd'u-mē'ang

ĭ'gal
 ĭg'da-lĭ'ah
 ĭg'e-āĭ
 ĭ'm
 ĭj'e-āb'a-rĭm
 ĭjon
 ĭk'kesh
 ĭ'lāi
 ĭl-lŷr-i-eŭm
 ĭm'lā
 ĭm'lāh
 ĭm'mah
 ĭm-mān'u-el
 ĭm'mer
 ĭm'nā
 ĭm'nāh
 ĭm'rah
 ĭm'ri
 ĭn'diā (ĭnd'yā or
 ĭn'di-ā
 ĭn'diān (ĭnd'yan,
 or ĭn'di-an)
 ĭph'e-dēi'ah (-yā)
 ĭr
 ĭrā
 ĭrād
 ĭram
 ĭri
 ĭrĭ'jah
 ĭr'-nā'hāsh
 ĭron
 ĭr'pe-el
 ĭr'-shē'mesh
 ĭry
 ĭsaae (ĭ'zak)
 ĭsā-iah (i-zā'yā)
 ĭs'eah
 ĭs-eār'i-ot
 ĭs'da-el
 ĭsh'bah
 sh'bak
 ĭsh'bi-bē'nob
 ĭsh'bō'sheth
 ĭshi
 I-shi'ah
 I-shi'jah
 ĭsh'mā
 ĭsh'ma-el
 ĭsh'ma-el-ite
 sh'ma-i'ah
 ĭsh'me-el-ite
 ĭsh'me-rāi
 ĭshōd
 ĭsh'pan
 ĭsh'tōb
 ĭsh'u-ah
 ĭsh'u-āi
 ĭsh'u-i

ĭsh'ma-elĭ'ah
 ĭsh'ma-el
 ĭs'ma-i'ah
 ĭs'pah
 ĭs'ra-el
 ĭs'ra-el-ite
 ĭs'ra-el-it-ish
 ĭs'sa-char
 ĭs-shi'ah
 ĭs'tal-eŭ'rus

ĭs'u-ah
 ĭs'u-i
 ĭ'tal-ian
 ĭt'a-ly
 ĭth'a-i
 ĭth'a-mār
 ĭth'i-el
 ĭth'mah
 ĭth'man
 ĭth'rā
 ĭth'tan
 ĭth'te-ām
 ĭth'tite
 ĭth'tah-kā'zin
 ĭt'ta-i
 ĭt'u-rē'ā
 ĭt'u-rē'ā
 ĭvāh
 ĭz'e-hār
 ĭz'e-har-ites
 ĭz'har
 ĭz'har-ites
 ĭz'ra-hi'ah
 ĭz'ra-hite
 ĭz'ri
 ĭz're-el

J.

Jā'a-kān
 Ja-āk'o-bah
 Ja-ā'lā
 Ja-ā'lāh
 Ja-ā'lām
 Jā'a-nāi, or
 Ja-ā'āni
 Ja-ā'r'e-ōr'e-gim
 Jā'a-sān
 Ja-ā'si-el
 Ja-ā'z'a-ni'ah
 Ja-ā'zer
 Jā'a-zī'ah
 Ja-ā'zi-el
 Jā'bal
 Jā'b'bok
 Jā'besh
 Jā'besh-gīl'e-ad

Jā'bez
 Jā'bin
 Jā'b'ne-el
 Jā'b'neh
 Jā'ehān
 Jā'ehin
 Jā'ehin-ites
 Jā'eob
 Ja-eŭ'bus
 Jā'dā

Ja-dū'ā
 Jād-dā'u
 Jā'dōn
 Jā'el
 Jā'gur
 Jāh
 Ja-hā'l'e-lēi
 Jā'hāth
 Jā'hāz
 Ja-hā'zā
 Ja-hā'zāh
 Jā'ha-zī'ah
 Ja-hā'zi-el

Jāh'da-i
 Jār'di-el
 Jāh'do
 Jāh'le-el
 Jāh'le-el-ites
 Jāh'ma-i
 Jāh'zah
 Jāh'ze-el
 Jāh'ze-el-ites
 Jāh'ze-rāh
 Jāh'zi-el
 Jā'ir

Jā-i-rite
 Jā'i-rūs (*Esth.xi. 2*)
 Ja-i-rus(*New Test.*)
 Jā'kan
 Jā'keh
 Jā'kim
 Jā'lōn
 Jām'brēs
 Jam'bri
 Jāmes

Jā'min
 Jā'min-ites
 Jām'le-el
 Jam-ni'ā
 Jām'nites
 Jān'nā
 Jān'nēs
 Ja-nō'ah
 Ja-nō'hah
 Ja-nun
 Jā'pheth
 Ja-phī'ā
 Jāph'et

Jāph'i-ti or
 Japh-lē'ti
 Jā'pho
 Jā'rah
 Jā'reb
 Jā'red
 Jā'r'e-si'ah
 Jār'hā
 Jā'rib
 Jār'i-mōth

Jār'muth
 Jā-rō'ah
 Jās'a-el
 Jā'shen
 Jā'sher
 Ja-shō'be-ām
 Jāsh'ub
 Jāsh'u-bi-lē'hēm
 Jāsh'ub-ites
 Jā'si-el
 Jā'son
 Ja-sū'bus
 Jā'tai

Jāth'ni-el
 Jāt'tir
 Jā'van
 Jā'zar
 Jā'zer
 Jā'zi-el
 Jā'ziz
 Jē'a-rīm
 Je-āt'e-rāi
 Je-bēr'e-elĭ'ah
 Jē'bus
 Je-bū'si
 Jēb'u-site
 Jē'e'a-ni'ah
 Jēeh'o-lī'ah
 Jēeh'o-ni'as
 Jē'e'o-lī'ah
 Jē'e'o-ni'ah
 Jē'e'o-ni'as

Je-dā'iah (-yā)
 Jēd'du
 Je-dē'iah (-yā)

Je-dē'us
 Je-dī'a-el
 Jēd'i-dāh
 Jēd'i-dī'ah
 Jēd'di-el
 Jēd'u-thun
 Je-e'li
 Je-e'lus
 Je-e'zer
 Jē-e'zer-ites
 Jē'gar-sā'ha-dū'thā
 Je-hā'le-el
 Jē'ha-lē'le-el

Je-hā'le-lēl	Jēr'e-ehus	Je-zē'lus	Jōn'a-dab
Jeh-dē'iat (-yá)	Jē'red	Jē'zer	Jō'nah
Je-hēz'e-kēl	Jēr'e-māi	Jē'zer-ites	Jō'nan
Je-hī'ah	Jēr'e-mī'ah	Je-zī'ah	Jō'nas
Je-hī'el	Jēr'e-mī'as	Je-zī-el	Jōn'a-than
Je-hī'e-lī	Jēr'e-mōth	Jez-hī'ah	Jōn'a-thās
Jē'hiz-kī'ah	Jēr'e-mny	Jēz'o-ar	Jō'nath-ē'lem-re-
Je-hō'a-dah	Je-rī'ah	Jēz'ra-hī'ah	ehō'kim
Jē'ho-ād'dan	Jēr'i-bāi	Jēz're-el	Jōp/pā
Je-hō'a-hāz	Jēr'i-ehō	Jēz're-el-ite	Jōp/pe
Je-hō'ash	Jē'ri-el	Jēz're-el-it'ess	Jō'rah
Jē'ho-hā'nan or	Je-rī'jah	Jīb'sam	Jō'ra-i
Je-hō'ha-nān	Jēr'i-mōth	Jīb'laph	Jō'ram
Je-hōi'a-ehīn	Jē'ri-ōth	Jīm'nā	Jō'rān
Je-hōi'a-dā	Jēr'o-hō'am	Jīm'nah	Jō'r'i-bās
Je-hōi'a-kīm	Jēr'o-hām	Jīm'nites	Jō'r'i-būs
Je-hōi'a-rīb	Je-rūb'ba-āl	Jīph'tāh	Jō'rim
Je-hōn'a-dāb	Je-rūb/be-shēth	Jīph'tah-ēl	Jō'r'ko-ām
Je-hōn'a-than	Je-rūb'e-shēth	Jō'ab	Jōs-a-bād
Je-hō'ram	Jēr'u-el	Jō'a-ehāz	Jōs'a-phāt
Jē'ho-shāb'e-āth	Je-rū'su-lēm	Jō'ehīm	Jōs'a-phī'as
Je-hōsh'a-phāt	Je-rū'shā	Jō'a-qīm	Jō'se
Je-hōsh'e-bā	Je-rū'shah	Jō'a-dā'nus	Jōs'e-dēe
Je-hōsh'u-ā	Je-sā'iah (-yā)	Jō'ah	Jōs'e-dēch
Je-hōsh'u-ah	Je-shā'iah (-yā)	Jō'a-hāz	Jō'seph
JE-HO'VAH	Jōsh'a-nah	Jō'a-kīm	Jo-sē'phus
Je-hō'vah-jī'reh	Je-shā'r'e-lah	Jo-ā'nan	Jō'sēs
Je-hō'vah-nī'sī	Je-shōb'e-āb	Jo-ān'nā	Jōsh'a-bād
Je-hō'vah-shā'lom	Jē'sher	Jo-ān'nan	Jō'shah
Je-hō'vah-shām'-	Jōsh'i-mōn	Jō'a-rīb	Jōsh'a-phāt
mah	Je-shīth-a-i	Jō'āsh	Sōsh'a-vī'ah
Je-hō'vah-tsid'ke-	Jōsh'o-ha-i'ah	Jō'a-tham	Josh-bēk'a-shāh
nū	Jōsh'u-ā	Jō'a-zāb'dus	Jōsh'u-ā
Je-hōz'a-bād	Jōsh'u-āh	Jōb	Jo-sī'ah
Je-hōz'a-dāk	Jōsh'u-rūn	Jō'bāb	Jo-sī'as
Jē'hu	Je-sī'ah	Jō'h'e-bed	Jōs'i-bī'ah
Je-hūb'bah	Je-sīm'i-el	Jō'dā	Jōs'i-phī'ah
Jē'hu-eal	Jōs'se	Jō'ed	Jōt'bah
Jē'hud	Jōs'su-e	Jō'el	Jōt'bath
Je-hū'dī	Jō'su	Jo-ē'lah	Jōt'ba-thah
Jē'hu-dī'jah	Jōs'u-i	Jo-ē'zer	Jō'tham
Jē'hush	Jōs'u-ites	Jōg'be-hāh	Jōz'a-bād
Je-i'el	Jōs'u-rūn	Jōg'li	Jōz'a-char
Je-kāb/ze-el	Je'sus (Jē'gus)	Jō'hā	Jōs'a-dāk
Jēk'a-mē'am	Jē'ther	Jo-hā'nan	Jū'bal
Jēk'a-mī'ah	Jē'theth	Jo-hān'uōg	Jū'eal
Je-kū'thī-el	Jēth'lah	Jōhn (jōn)	Jū'dā
Je-mī'mā, or	Jē'thro	Joi'a-dā	Ju'dae'ā
Jēm'i-mā	Jē'tur	Joi'a-kīm	Jū'dah
Jēm'na-ān	Jē'u-ēl, o r	Joi'a-rīb	Jū'da-ism
Je-mū'el	Jē'ush	Jōk'de-ām	Jū'das
Jēph'ta-ē	Jē'uz	Jō'kim	Jūde
• Jēph'tah	Jew (jū, or ju)	Jōk'me-ām	Ju-dē'ā
Je-phūn'ne	Jew'ess (jū-, or ju-)	Jōk'ne-ām	Jū'dith
Je-phūn'neh	Jew'ish (jū-, or ju-)	Jōk'shan	Jū'el
Jē'rah	Jew'ry (jū-, or ju-)	Jōk'tan	Jū'li-ā
Je-rāh/me-el	Jēz'a-hī'ah	Jōk'the-el	Jō'li-ūs
Je-rāh/me-el-ites	Jēz'e-bēl	Jō'nā	Jū'ni-ā

Jū'pi-ter
Jū'shāb-hē'sed
ū'stus
Jūr'tah

K.

Kāh'ze-el
Kā'dēs
Kā'desh
Kā'desh-bār'ne-ā
Kād'mi-el
Kād'mon-ites
Kāl'ta i
Kā'nah
Ka-rē'ah
Kār'ka-ā
Kār'kōr
Kār'na-īm
Kār'tah
Kār'tan
Kāt'tath
Kē'dar
Kēd'e-mah
Kēd'e-mōth
Kē'desh
Kē'desh Nāph'ta-li
Ke-hēl'a-thah
Kēi'lah
Ke-lā'tah
Kēl'i-tā
Ke-mū'el
Kē'nan
Kē'nath
Kē'nāz
Kēn'ez-ite
Kēn'ite
Kēn'niz zites
Kēr'en-hāp'pueh
Kē'ri-ōth
Kē'ros
Ke-tū'rah
Ke-zī'ā
Kē'ziz
Kēd'roth-hat-tā'a-
vah
Kīb'za-īm
Kīd'ron
Kī'nah
Kīr
Kīr'-hār'a-sēth
Kīr'-hār'e-sēth
Kīr'hāresh
Kīr'hē'res
Kīr'i-āth
Kīr'i-a-thā'im
Kīr'i-āth/i-ā'ri-us

Kīr'i-ōth
Kīr'jath
Kīr'jath-ā'im
Kīr'jath-ār'bā
Kīr'jath-ā'rim
Kīr'jath-bā'al
Kīr'jath-hū'zoth
Kīr'jath-i-jē'a-rim
Kīr'jath-sān'nah
Kīr'jath-sē'pher
Kīsh
Kīsh'i
Kīsh'i-ōn
Kī'shon
Kī'son
Kīth'lish
Kīt'ron
Kīt'tim
Kō'a
Kō'hath
Kō'hath-ites
Kōl'a-i'ah
Kō'rah
Kō'rah-ite
Kō'rath-ites
Kō're
Kōr'hite
Kōz
Kush-ā'iah

L.

Lā'a-dah
Lā'a-dān
Lā'ban
Lāb'a-nā
Lā'c'e-de-mō'ni-ang
Lā'ehish
La-eū'nus
Lā'dan
Lā'el
Lā'hād
La-hāi'-roi
Lāh'mam
Lāh'mi
Lā'ish
Lā'kum
Lā'meeh
La-ōd'i-ç'e'ā
La-ōd'i-ç'e'ang
Lāp'i-dōth
La-sē'ā
Lā'shā
La-shē'ron
Lās'the-nēg
Lāt'in
Lāz'a-rūs

Lē'ah
Le-ān'noth
Lēb'a-nā
Lēb'a-nah
Lēb'a-non
Lēb'a-ōth
Leb-bā'us
Leb-bē'us
Le-bō'nah
Lē'eah
Lē'ha-bīm
Lē'hi
Lēm'u-el
Lē'shem
Lēt'tus
Le-tū'shim
Le-ūn'min
Lē'vi
Le-vi'a-than
Lē'vis
Lē'vite
Le-vīt'e-al
Le-vīt'e-eus
Lib'a-nūs
Lib'er-tineg
Lib'nah
Lib'ni
Lib'nites
Lib'y-ā
Lib'y-ang
Lib'hi
Lī'nus
Lō'ām'mi or
Lo-ām'mi
Lōd
Lō'-dē'bar
Lō'is
Lō'-ry'ha-mah
Lōt
Lōtan
Lōth'a-sū'bus
Lō'zon
Lū'bim
Lū'bims
Lū'eas
Lū'ci-fer
Lū'ci-ūs (lū'shī-ūs)
Lūd
Lūke
Lūz
Lū'e-a-ō'ni-ā
Lū'e-i-ā (lish'i-ā)
Lūd'dā
Lūd'i-ā
Lūd'i-ang

Lū-sā'ni-as
Lū'si-as (lish'i-as)
Lū-sim'a-ehus
Lū's'trā

M.

Mā'a-eah
Mā'a-elah
Ma-ā'eh'a-thi
Ma-ā'eh'a-thite
Ma-ād'āi
Mā'a-dī'ah
Ma-ā'i
Ma-ā'Veh-a-erāb'-
bim
Mā'a-ni
Mā'a-rāth
Mā'a-sē'iah (yā)
Ma-ās'i-ā
Mā'a-sī'as
Mā'ath
Mā'az
Mā'a-zī'ah
Māb'da-i
Mā'e-a-lōn
Mā'e-ca-bā'us
Mā'e-ca-beeg
Mā'e-ca-bē'us
Mā'c'e-dō'ni-ā
Mā'c'e-dō'ni-an
Mā'eh'ba-nāi
Mā'eh'be-nah
Mā'ehi
Mā'ehir
Mā'ehir-ites
Mā'eh'mas
Mā'eh'na-lē'bāi
Maeh-pē'lah
Mā'erōn
Mā'd'a-i
Ma-di'a-būn
Ma-dī'ah
Mā'di-an
Mad-mān'nah
Mād'men
Mad-mē'nah
Mā'don
Ma-e'lus
Māg'bish
Māg'da-lā
Māg'da-lē'ne
Māg'di-el
Mā'ged
Ma-gīd'do
Mā'gōg
Mā'gor-mīs'sa-bīl

Măg'pi-ăsh	Mă'on-ites	Mē'dād	Mēr'i-bah
Ma-hă'lah, <i>or</i>	Mă'ra	Mē'dan	Mēr'i-bah Kă'desh
Mă'ha-lah	Mă'rah	Mēd'e-bă	Mēr'ib-bă'al
Ma-hă'la-lē'el	Mă'r'a-lah	Mēde	Me-rō'daeh-bă'al-
Mă'ha-lath	Mă'r'a-năth'a <i>or</i>	Mē'di-ă	dan
Ma-hă'le-el	Mă'r'a-nă'thă	Mē'di-an	Mē'rom
Mă'ha-lī	Măr'eus	Me-ē'dă	Me-rōn'o-thite
Mă'ha-nă'im	Măr'do-ehē'ns	Me-gīd'do	Mēr'roz
Mă'ha-neh-dăn	Ma-rē'shah	Me-gīd'don	Mē'ruth
Ma-hăr'a-i	Mă'r'i-să	Me-hēt'a-beel	Mē'seeh
Mă' hath	Ma-rē'shă	Me-hēt'a-bēl	Mē'shă
Mă'ha-vite	Mă'r'i-mōth	Me-hī'dă	Mē'shaeh
Ma-hă'zi-ōth	Mărk	Mă-h'r	Mē'sheeh
Mă'her-shă'l'al-	Mă'r'moth	Me-hō'lah	Me-shēl'e-mī'ah
hăsh'-băz	Mă'roth	Me-hō'l'ath-ite	Me-shēz'a-beel
Măh'lah	Mă'r'se-nă	Me-hū'a-el	Me-shēz'a-bēl
Măh'li	Mărs' Hill	Me-hū'man	Me-shī'l'e-mīth
Măh'lites	Mă'r'thă	Me-hū'nim	Me-shī'l'e-mōth
Măh'lon	Mă'ry	Me-hū'ning	Me-shō'băb
Mă'hol	Mă's'a-lōth	Me-jăr'kon	Me-shū'l'am
Ma-hū'e-ăs	Mă's'ehil	Mēk'o-nah	Me-shū'l'e-mēth
Mă'kăz	Mă'sh	Mēl'a-t'ah	Mēs'o-bă'te
Mă'ked	Mă'shal	Mēl'e'hi	Mēs'o-po-tă'mi-ă
Mak-hē'loth	Ma-s'as	Mel-e'hī'ah	MES-sī'AH
Mak-kē'dah	Mă's'man	Mel-e'hī'as	MES-sī'AS
Măk'tesh	Mă's'phă	Mēl'e'hī-el	Me-tē'rus
Măl'a-ehi	Mă's're-kah	Mel-e'hīz'e-dēe	Mē'theg-ăm'mah
Măl'a-ehy	Mă's-să	Mel-e'hīz'e-dēk	Mēth'o-ăr
	Mă's'sah	Mēl'e'hī-shy'ă	Me-thū'sa-el
Măl'eham	Mas-sī'as	Mē'leeh	Mē-thū'se-lah
Mal-ehi'ah	Măth'a-nī'as	Mē'le-ă	Me-ū'nim
Măl'ehi-el	Ma-thū'sa-lă	Mēl'i-eū	Mēz'a-băh
Măl'ehi-el-ites	Mă'tred	Mēl'i-tă	Mī'a-mīn
Mal-ehi'jah	Mă'tri	Mēl'zar	Mīb'har
Mal-ehi'ram	Mă'ttan	Mēm'mi-ūs	Mīb'sam
Mal'ehi-shy'ă	Mă't'ta-nah	Mēm'phis	Mīb'zar
Măl'ehus	Mă't'ta-nī'ah	Me-mū'ean	Mī'eah
Ma-lē'le-el	Mă't'ta-thă	Mēn'a-hēm	Mī'ea-iah (-yă)
Măl'los	Mă't'ta-thah	Mē'nan	Mī'eha
Măl'lo-thi	Mă't'ta-thī'as	Mē'ne	Mī'eha-el, <i>or</i>
Măl'lueh	Mă't'te-nă'i	Mēn'e lă'us	Mī'ehael (-kel)
Ma-mă'ias (-yas)	Mă't'than	Me-nēs'theūs	Mī'ehah
Măm'mon	Mă't'tha-nī'as	Me-ōn'e-nīm	Mī-ehă'iah (-yă)
Mam-ni'ta-nă'mus	Mă't'that	Me-ōn'o-thăi	Mī'ehal
Măm're	Mat-thē'las	Mēph'a-ăth	Mī-ehē'as
Ma-mū'ehus	Mă't'thew (măth'-	Me-phī'b'o-shēth	Mī'el'mas
Măn'a-ēn	thu)	Mē'rab	Mī'el'mash
Măn'a-băth	Mat-thī'as (măth'-	Mēr'a-i'ah	Mī'el'me-thah
Ma-nă'heth-ites	thī'as)	Me-ră'loth (-yoth)	Mī'el'ri
Măn'as-sē'as	Mat'ti thi'ah	Mē'ran	Mī'el'tam
Ma-năs'seh	Măz'i-ti'as	Mēr'a-ri, <i>or</i>	Mīd'din
Ma-năs'sēs	Măz'za-rōth	Me-ră'ri	Mīd'i-an
Ma-năs'sites	Mē'ah	Mēr'a-rites	Mīd'i-an-ite
Mă'neh	Me ā'nī	Mēr'a-thă'im	Mīd'i-an-it'ish
Mă'nī	Me ā'rah	Mer-eū'ri-ūs	Mīg'dal-ēl
Măn'li-ūs	Me-būn'nāi	Mē'ređ	Mīg'dal-găđ
Ma-nō'ah	Mēeh'e-rath-ite	Mēr'e-mōth	Mīg'dol
Mă'oe'h	Mēd'a-bă	Mēr'rēs	Mīg'ron
Mă'on			

Mĩ/ʼa-nĩm	Mōʼreh	Nāh/bi	Ne-kōʼdā
Mĩk/loth	Mōrʼesh-eth-gāth	Nāʼhōr	Ne-mūʼel
Mik-nēʼiah (-yā)	Mo-rĩʼah	Nāh/shon	Ne-mūʼel-ites
Mĩ/ʼa-lāʼi	Mōʼri-ang(<i>Common</i>	Nāʼhum	Nēʼpheg
Mĩ/ʼeah	<i>Prayer</i>)	Nāʼdūs	Nēʼphī
Mĩ/ʼeom	Mo-sēʼrā	Nāʼin	Nēʼphis
Mĩ-lēʼtum	Mo-sēʼroth	Nāʼioth (-yoth)	Nēʼphish
Mĩ-lēʼtus	Mōʼses	Na-nēʼā	Ne-phishʼe-sĩm
Mĩ/ʼlo	Mo-sōlʼlam	Na-ōʼmī, <i>or</i>	Nēphʼtha-lī
Mĩ-nĩʼa-mĩn	Mo-sōlʼla-mōn	Nāʼo-mī	Nēphʼtha-līm
Mĩnʼnī	Mōʼzā	Nāʼphish	Nēphʼto-ah
Mĩnʼnith	Mōʼzah	Nāphʼi-sī	Ne-phūʼsim
Mĩphʼkā	Mūpʼpim	Nāshʼta-lī	Nēphʼtha-lī
Mĩrʼi-am	Mūʼshī	Nāphʼthar	Nēphʼtha-līm
Mĩrʼmā	Mūʼshītes	Nāphʼtu-hīm	Nēr
Mĩsʼa-el	Muth-lābʼben	Nar-ʼcisʼsus	Nēʼreūs
Mĩsʼgāb	Mynʼdus	Nāsʼbas	Nērʼgal
Mĩshʼa-el	Mỹʼrā	Nāʼshon	Nērʼgal-sha-rēʼzer
Mĩshal	Mỹʼsi-ā (mĩzhʼt-ā)	Nāʼsith	Nēʼrī
Mĩsham		Nāʼsōr	Ne-rĩʼah
Mĩshe-al		Nāʼthan	Ne-rĩʼas
Mĩshʼmā		Na-thānʼa-el	Nēʼro
Mish-mānʼnah		Nāthʼa-nĩʼas	Nēʼthānʼe-el
Mĩshʼra-ites	Nāʼam	Nāʼthan-mēʼleeh	Nēthʼa-nĩʼah
Mĩshʼpar	Nāʼa-mah	Nāʼum	Nēthʼi-nĩms
Mĩsʼpe-reth	Nāʼa-mān	Nāʼve	Ne-tōʼphah
Mĩsʼre-phōth-māʼ-	Nāʼa-ma-thīte	Nāzʼa-rēneʼ	Ne-tōphʼa-thī
im	Nāʼa-mītes	Nāzʼa-rēth	Ne-tōphʼa-thīte
Mĩsʼsa-bīb	Nāʼa-rah	Nāzʼa-rite	Ne-zĩʼah
Mĩthʼeah	Nāʼa-rāi	Nāʼah	Nēʼzīb
Mĩthʼnīte	Nāʼa-rān	Ne-āpʼo-līs	Nībʼhaz
Mĩthʼre-dāth	Nāʼa-rāth	Nēʼa-rĩʼah	Nībʼshān
Mĩthʼri-dāʼtēs	Na-āshʼon	Nēbʼa-i	Nī-eāʼnor
Mitʼy-lēʼne	Na-āsʼson	Ne-bāʼioth (-yoth)	Nīeʼo-dēʼmus
Mĩʼzar	Nāʼa-thūs	Ne-bāʼioth	Nīeʼo-lāʼi-tang
Mĩzʼpah	Nāʼbal	Ne-bāʼlat	Nīeʼo-las
Mĩzʼpar	Nābʼa-rĩʼas	Nēʼbāt	Nīʼeopʼo-līs
Mĩzʼpeh	Nābʼa-thēʼang	Nēʼbo	Nīʼger
Mĩzʼra-im	Nāʼbath-ites	Nēbʼu-ehad-	Nīmʼrah
Mĩzʼzah	Nāʼbōth	nāzʼzar	Nīmʼrim
Mnāʼson (nāʼson)	Nābʼu-eho-dōnʼo-	Nēbʼu-ehad-rēzʼzar	Nīmʼrod
Mōʼab	sōr	Nēbʼu-shāsʼban	Nīmʼshī
Mōʼabʼite	Nāʼehōn	Nēbʼu-zār-āʼdan	Nīmʼe-ve
Mōʼab-itʼess	Nāʼehōr	Nēʼeho	Nīmʼe-veh
Mōʼab-itʼish	Nāʼdāb	Ne-eōʼdan	Nīmʼe-vītes
Mōʼa-dīʼah	Na-dābʼa-thā	Nēbʼa-bīʼah	Nīʼsan
Mōchʼmur	Nāʼgʼge	Nēʼe-mĩʼas	Nīsʼrōeh
Mōʼdin	Nāʼha-lāl	Nēʼgʼi-nōth	Nō
Mōʼeth	Na-hāʼli-el	Ne-hālʼa-mīte	Nōʼa-dīʼah
Mĩ/ʼa-dah	Nāʼhal-lāl	Nēʼhe-mĩʼah	Nōʼah
Mōʼleeh	Nāʼha-lōl	Nēʼhe-mĩʼas	Nōʼā-mon
Mōʼli	Nāʼham	Nēʼhi-lōth	Nōb
Mōʼlid	Na-hāmʼa-nī	Nēʼhum	Nōʼbah
Mōʼlōeh	Na-hārʼa-i	Ne-hūshʼtā	Nōd
Mōmʼdis	Nāʼha-rāʼim	Ne-hūshʼtan	Nōʼdāb
Mōʼo-sĩʼas	Nāʼha-rī	Ne-ʼel, <i>or</i>	Nōʼe
Mōʼras-thīte	Nāʼhāsh	Nēʼi-el	No-ēʼbā
Mōnʼde-eāi	Nāʼhāth	Nēʼkeb	Nōʼga

N.

Nō'gah
Nō'hah
Nōm'a-dēg
Nān
Nōph
Nō'phah
Nū-mē'ni-ūs
Nūn
Ným'phas

O.

Ō'ba-dī'ah, *or*
Ōb'a-dī'ah
Ō'bal
Ōb-dī'ā
Ō'bed
Ō'bed-ē'dom
Ō'beth
Ō'bil
Ō'both
Ō'ehi-el
Ō'e'i-dē'lus
Ō'e'i-nā
Ō'e'ran
Ō'ded
Ō-dē'l'am
Ō'd'o-nār'kēs
Ōg
Ō'hād
Ō'hel
Ō'l'a-mūs
Ō'l'i-vēt
Ō'l'o-fēr'nēs
Ō-lým'pi-ūs
Ōm'a-ē'rus
Ō'mar
Ō'me-gā, *or*
Ō-mē'gā
Ōm'rī
Ōn
Ō'nam
Ō'nan
Ō-nēs'i-mūs
Ōn'e-sīph'o-rūs
Ō-nī'a-rēs
Ō-nī'as
Ō'no
Ō'nus
Ō'phel
Ō'phir
Ōph'ī
Ōph'rah
Ō'reb
Ō'ren
Ō-rī'on

Ōr'nan
Ōr'pah
Ōr'tho-sī'as
Ō-sā'as (o-zā'yas)
Ō-sē'īā
Ō-sē'ias
Ō'see
Ō-shēā, *or*
Ō'she-ā
Ōth'nī
Ōth'ni-el
Ōth'o-nī'as
Ōx
Ōzem
Ō-zī'as
Ō'z-el
Ō'z'nī
Ōz'nites
Ō-zō'rā

P.

Pā'a-rāl
Pā'dan
Pā'dan-ā'ram
Pā'don
Pā'gi-el
Pā'hath-mō'ab
Pā'i
Pā'lal
Pā'l'es-tī'nā
Pā'l'es-tine
Pā'l'u
Pā'l'u-ites
Pā'l'ti
Pā'l'ti-el
Pā'l'tite
Pam-phy'l'i-ā
Pān'nāg
Pā'phos
Pā'p'a-dise
Pā'rah
Pā'ran
Pār'bar
Pār-māsh'tā
Pār'me-nās
Pār'nāch
Pār'rōsh
Pār-shān'da-thā
Pār-thī'ang
Pār'g-ah
Pār-vā'im, *or*
Pār'va'im
Pās'sach
Pās'-dām'mim
Pā-sē'ah
Pāsh'ur

Pā't'a-rā
Pa-thē'us
Pāth'ros
Path-rp'sim
Pāt'mōs
Pāt'ro-bās
Pa-trō'elus
Pā'u
Paul
Paulus
Pēd'a-hēl
Pē-dāl'zur, *or*
Pēd'ah-zār
Pē-dā'lah (-yā)
Pē'kah
Pē'k'ah
Pē'k'ād
Pē'p'a-rah
Pē'p'a-l'rah
Pē'p'a-t'rah
Pē'leg
Pē'let
Pē'leth
Pē'leth-ites
Pē-lī'as
Pē'l'o-nite
Pē-nī'el
Pē-nū'nah
Pēn-tāp'o-līs
Pē-nū'el
Pē'or
Pē'r'a-zīm
Pē'resh
Pē'rez
Pē'rez-ūz'zā
Pē'rez-ūz'zah
Pēr'gā
Pēr'gā-mōs
Pē-rī'dā
Pēr'iz-zite
Pēr'me-nas
Pēr-sēp'o-lis
Pēr'seūs
Pēr'si-ā (pēr'shī-ā)
Pēr'si-an
Pēr'sis
Pē-ry'dā
Pē'ter
Pēth'a-hī'ah
Pē'thōr
Pē-thū'el
Pē-ūl'thāl
Phā'ath Mō'ab
Phae'a-rēth
Phāi'sur
Phal-dā'ius (yus)
Pha-lē'as
Phā'leē
Phā'leg

Phāl'lu
Phāl'ti
Phāl'ti-ei
Pha-nū'el
Phār'a-gim
Phā'raah(fā'ro-, *or*
fā'ra-o-)
Phā'raah-hōph'rā
(fā'ro-, *or* fā'ra-o-)
Phā'raah-nē'eloh
(fā'ro-, *or* fā'ra-o-)
Phār'a-thō'nī
Phā-rēs
Phā'rez
Pha-rī'ā
Phār'i-see
Phār'rōsh
Phār'par
Phār'zites
Pha-sē'ah, *or*
Phā'se-ah
Pha-sē'lis
Phās'i-rōn
Phās'sa-rōn
Phē'he
Phe-nī'ce
Phe-nī'ci-ā
(nīsh'i)
Phēr'e-sites
Phēr'e-zite
Phī-bēs'sēth, *or*
Phī'l'e-sēth
Phī'ehol
Phī'a-dē'l'phi-a
(*classical pron.*)
Phī'a-del-phi-ā
Phī-lā'r'chēs
Phī-lē'mon
Phī-lē'tus
Phī'l'ip
Phī'l'ip
Phī'l'ip'pi
Phī-lis'ti-ā
Phī-lis'tim
Phī-lis'tine
Phī-lō'o-gūs
Phī'l'o-mē'tor
Phīm'e-as
Phīm'e-ēs
Phīm'e-has
Phī'son
Phī'egon
Phō'ros
Phry'gī-ā
Phry'gī-an
Phūd
Phū'rah
Phū'rim

Phūt
Phū'vah
Phy'gēl'hus
Phy'sou
Pī'-'bē'seth, *or*
Pī'-'bē'seth
Pī'-'ha-lm'roth
Pī'late
Pī'l'dāsh
Pī'l'e-hā
Pī'lē'ser
Pī'l-nē'ser
Pī'l'tāi
Pī'unon
Pī'rā
Pī'ram
Pī'r'a-thōn
Pī'r'a-thon-ite
Pī's'gah
Pī-sū'ti-ā
Pī'son
Pī's'pah
Pī'te'om
Pī'thon
Pī'e'na-dēs (-ya-deez
Pī'el'e-rēth
Pōn'ti-us Pī'late
(pōn'shī-us)
Pōn'tus
Pō'r'a-thā
Pō'r'ci-us (shī-us)
Pō's'i-dō'ni-us
Pō't'i-phar
Po-tīph'e-rah
Pī's'eā
Pī's'cīl-lā
Pī'el'e-o-rūs
Pī'ō'e-mā'is (tōl-)
Pī'ō'e-mēe (tōl-)
Pī'ō'e-mē'us (tōl-)
Pū'ā
Pū'ah
Pū'b'i-ūs
Pū'deng
Pū'hites
Pūl
Pū'nites
Pū'unon
Pūr
Pū'rim
Pūt
Pu-tē'o-li
Pū'ti-el

Q.

Quār'tus
Quīn'tus Mēm' mī-
ūs

R.

Rā'a-mah
Rā'a-mī'ah
Rā-ā'm'-'ēg
Rā'b'bah
Rā'b'bath
Rā'b'hī
Rā'b'bi'ih
Rāb-bō'nī
Rā'b'māg
Rā'b'sa-ēs
Rā'b'sa-rīs
Rā'b'sha-kēh
Rā'eā
Rā'e'hā
Rā'e'hāb
Rā'e'hāl
Rā'e'chel
Rā'd'da-i
Rā'gāu
Rā'gēs
Rā-gū'el
Rā'hāb
Rā'hām
Rā'hel
Rā'kem
Rā'k'kath
Rā'k'kon
Rām
Rā'mā
Rā'mah
Rā'math
Rā'math-ā'im
Rām'a-thēm
Rā'math-ite
Rā'math-lē'hī
Rā'math-mī'z'peh
Rā-mē'sēs
Rā-mī'ah
Rā'moth
Rā'moth-gī'l'e-ad
Rā'phā
Rā'pha-el, *or*
Rā'phael (-fel)
Rāph'a-īm
Rā'phon
Rā'phu
Rās'sēs, *prop.* Rās'
sis
Ra-thū'mus *or*
Rāth'u-mūs
Rā'zis
Rē'a-i'ā
Rē'a-i'ah
Rē'bā
Re-bē'e'ēā

Re-bē'k'ah
Rē'e'hāb
Rē'e'hab-ites
Rē'e'hah
Rē'el-ā'iah (-yā)
Re-ē'l'i-ūs
Ree-sā'ias (-yas)
Rē'gem
Rē'gem-mē'l'ech
Rē'ha-bī'ah
Rē'hōb
Rē'ho-bō'am
Re-hō'both
Rē'hu
Rē'hum
Rē'i
Rē'kem
Rēm'a-lī'ah
Rē'meth
Rēm'mon
Rēm'mon-mēth'o-
[ār
Rēm'phan
Rē'phia-el
Rē'phah
Rēph'a-i'ah
Rēph'a-īm
Rēph'a-īm's
Rēph'i-dīm
Rē'sen
Rē'sheph
Rē'u
Rēy'ben
Rēg'ben-ites
Re-ū'el, *or*
Rēy'el
Rēy'mah
Rē'zeph
Re-zī'ā
Rē'zin
Rē'zon
Rhē'gi-ūm (-rē'-)
Rhē'sā (rē'-)
Rhō'dā (rō'-)
Rhōdeg (rōdz)
Rhōd'ō-eūs (rōd'-)
Rhō'dus (rō'-)
Rī'bāi
Rī'b'lāh
Rīm'mon
Rīm'mon-pā'rez
Rīm'nah
Rī'phāth
Rīs'sah
Rīth'mah
Rīz'pah
Rōb'o-ām
Rōd'a-mīm
Ro-gē'līm

Rōh'gah
Rō'i-mūs
Ro-mān'ti-ē'zer
Rō'man
Rōme (*Formerly*
Rome
Rōsh
Rū'fus
Rū'ha-mah
Rū'mah
Rūth

S.

Sā'ba-eh-thā'ni
Sā'b'a-ōth, *or*
Sa-bā'oth
Sā'bat
Sā'b'a-tē'as
Sā'b'a-tē'us
Sā'b'a-tūs
Sā'b'ban
Sā'b'ba-thē'us
Sāb-bē'us
Sā'b'dī
Sa-bē'ang
Sā'bi
Sā'bi-ē
Sā'b'tā
Sā'b'tah
Sā'b'te-ehā
Sā'b'te-ehah
Sā'ear
Sā'b'a-mī'as
Sā'das
Sad-dē'us
Sād'due
Sād'du-ēeg
Sā'doe
Sā'ha-dū'thā
Sā'lā
Sā'lāh
Sā'l'a-mīs
Sā'l'a-sād'a-i
Sa-lā'thi-el
Sā'eah
Sā'elah
Sā'lem
Sā'līm
Sā'l'a-i
Sā'l'u
Sā'lūm
Sal-lū'mus
Sā'l'mā
Sā'l'mah
Sā'l'man-ā'sar
Sā'l'mon

Sal-mō'ne	Sā'tan	Sēth	Shē'al
Sā'lon	Sāth'ra-bu-zā'nēg	Sē'thur	She-āl'ti-el
Sa-lō'me	Saul	Shā'al-āb'bin	Shē'a-rī'ah
Sā'lu	Sā'v'a-rān	Sha-āl-bim	Shē'ar-jā'shub
Sā'lum	Sā'vi-ās	Sha-āl'bo-nite	Shē'bā
Sām'a-el	Sce'vā (sē'vā)	Shā'aph	Shē'bah
Sa-mā'ias (-yas)	Scyth'i-an (sīth-)	Shā'a-rā'im	Shē'bam
Sa-mā'rī-ā (<i>classical pron.</i> Sām'a-rī'ā)	Scythōp'o-lis (sī-)	Sha-āsh'gāz	Shēb'a-nī'ah
Sa-mār'i-tan	Scyth'o-pō'lī-tang	Shāeh'i-ā	Shēb'a-rim
Sām'a-tūs	Sīth'-)	Shā'da-i	Shē'ber
Sa-mō'ius (yus)	Sē'bā	Shā'draeh	Shēb'nā
Sām'gar-nē'bo	Sē'bāt	Shā'ge	Shēl'o-el
Sā'mī	Sē'e'a-eah	Shā'a-rā'im	Shē'e'a-nī'ah
Sā'mis	Sēeh'e-nī'as	Sha-hāz'i-mah	Shē'ehem
Sām'lah	Sē'ehu	Sha-hāz'i-māth	Shē'ehem-ites
Sām'mus	Se-eun'dus	Shā'lem	Shēl'e-ur
Sā'mos	Sēd'e-ġi'as	Shā'lim	Shē'ha-rī'ah
Sām-o-thrā'ci-ā	Sē'gub	Shā'lī-shā	Shē'tah
(-thrā'shī-ā)	Sē'ir	Shā'lī-ehēth	Shē'tan-ites
Sāmp'sa-mēg	Sē'i-rāth	Shāl'lum	Shēl'e-mī'ah
Sām'son	Sē'lā	Shāl'lun	Shē'leph
Sām'u-el	Sē'lah	Shāl'ma-i	Shē'lesh
Sām'a-bās'sar	Sē'la-hām'mah-lē-	Shāl'man	Shēl'o-mī
Sām'a-bās'sa-rūs	koth	Shāl'ma-nē'ger	Shēl'o-mīth
Sām'a-sīb	Sē'led	Shā'mā	Shēl'o-mōte
San-bāl'at	Sēl'e-mī'as	Shām'a-rī'ah	She-lū-mi-el
San-sām'nah	Sēl'e-mī'as	Shā'med	Shēm
Sāph	Se-leu'ci-ā (shī'ā)	Shā'mer	Shē'mā
Sā'phat	(<i>classical pron.</i>)	Shām'gar	She-mā'ah, or
Sāph'a-tī'as	Sēl'eu-ġi'ā	Shām'huth	Shēm'a-ah
Sā'pheth	se-leu'eus	Shā'mir	Shēm'a-i'ah
Sāph'ir	Sēm	Shām'mā	Shēm'a-rī'ah
Sap-phī'rā (saf-fī)	Sēm'a-chī'ah	Shām'mah	Shēm'e-ber
Sā'rā	Sēm'a-i'ah	Shām'ma-i	Shē'mer
Sā'r'a-bī'as	Sēm'e-i	Shām'moth	Shē-mī'dā
Sā'rah	Se-mēl'i-ūs	Sham-mū'a	She-mī'dah
Sā'rāi	Sē'mis	Sham-mū'ah	She-mī'da-ites
Sā'r'a-i'ā	Se-nā'ah, or	Shām'she-rā'i	Shēm'i-nīth
Sā'r'a-i'ah	Sēn'a-ah	Shā'pham	She-mī'r'a-mōth
Sa-rā'ias (-yas)	Sē'neh	Shā'phan	She-mū'el
Sā'r'a-mēl	Sē'nir	Shā'phat	Shēn
Sā'raph	Sen-nāeh'e-rib, or	Shā'pher	She-nā'zar
Sar-ehēd'o-nūs	Sēn'na-ehē'rib	Shār'a-i	Shē'nur
Sar-dē'us	Se-nū'ah	Shār'a-īm	Shē'pham
Sār'dis	Se-ō'rim	Shā'rar	Shēph'a-thī'ah
Sār'dites	Sē'phar	Sha-rē'zer	Shēph'a-tī'ah
Sā're-ā	Sēph'a-rād	Shār'on	Shē'phī
Sa-rēp'tā	Sēph'ar-vā'im	Shār'on-ite	She-shū'phan
Sār'gon	Sē'phar-vites	Sha-rū'hen	Shē'rah
Sā'rid	Sē'rah	Shāsh'a-i	Shē'r'a-bī'ah
Sā'ron	Sēr'a-i'ah	Shā'shāk	Shē'resh
Sa-rō'thīe, <i>proper-</i>	Sē'red	Shā'ul	She-rē'zer
<i>ly</i> Sa-rō'thī	Sēr'gi-ūs	Shā'ul-ites	Shē'shāk
Sar-sē'ehim	Sē'ron	Shā'veh	Shē'shāi
Sā'rueh	Sē'rug	Shā'veh Kīr'i-a-	Shē'shan
	Sē'sis	thā'im	Shesh-bāz'zar
	Sēs'thel	Shāv'shā	

Shēth	Shō/bāeh	Sīl/o-ām	Sū/di-ās
Shēthar	Shō/ba-i	Sīl/ō'e, <i>or</i>	Sūk'ki-ims
Shēthar-bōz'na-i	Shō/bal	Sīl/o-e	Sūr
Shē'vā	Shō/bek	Sil/vā'nus	Sū/sā
Shīb/bo-lēth	Shō/bi	Sī'mal-eū'e	Sū'san-ehites
Shīb/mah	Shō/ehō	Sīm'e-on	Su-gān'nā
Shi'eron	Shō/ehoh	Sīm'e-on-ites	Sū'si
Shig-gā'ion (-yon)	Shō/eo	Sī'mon	Sē'ehar
Shi-gō'o-nōth	Shō'hām	Sīm'rī	Sē'ehem
Shi'non	Shō'mer	Sīn	Sē'ehem'ite
Shi'hōr	Shō/phāeh	Sī'nā	Sē-ē'lus
Shi'hōr-līb'nath	Shō'phan	Sī'nāi	Sē-ē'ne
Shil'hi	Sho-shān'nim	Sī'nim	Sēm'ti-ehē
Shil'him	Sho-shān'nim-	Sīn'ne	Sēr'a-eūs
Shil'lem	ē'duth	Sī'on	Sēr'i-ā
Shil'lem-ites	Shg'ā	Sīph'moth	Sēr'i-a-mā'a-ehah
Shi'lo	Shg'ah	Sīp'pāl	Sēr'i-āe
Shi-lō'ah	Shg'al	Sī'raeh	Sēr'i-an
Shi'loh	Shg/ba-el	Sī'rah	Sēr'i-ōn
Shi-lō'ni	Shg/ham	Sīr'l-ōn	Sē'ro-phē-nī'ci-an
Shi'lo-nite, <i>or</i>	Shg/ham-ites	Sī-sām'a-i	(-nīsh'ī-an)
Shi-lō'nite	Shg'hite	Sīs'e-rā	
Shil'shah	Shg/lam-ite	Sī-sīn'nēs	
Shim'e-ā	Shg/math-ites	Sīt'nah	
Shim'e-ah	Shg/nam-nite	Sī'van	
Shim'e-ām	Shg'nem	Smīr'nā (smīr'nā)	
Shim'e-āth	Shg'ni	Sō	
Shim'e-ath-ites	Shg'nites	Sō'ehō	
Shim'e-i	Shg'phan	Sō'ehoh	
Shim'e-on	Shg'phan-ites	Sō'eoh	
Shim'hi	Shūp'p m	Sō'di	
Shi'mi	Shūr	Sō'dom	
Shim'ites	Shg'shan	Sō'd'o-mā	
Shim'nā	Shg'shan-ē'duth	Sō'd'om-ites	
Shi'mon	Shg'thal-hites	Sō'd'om-it'ish	
Shim'rath	Shū'the-lah	Sō'l'o-mon	
Shim'rī	Sī'ā	Sōp'a-ter	
Shim'rith	Sī'a-hā	Sōph'e-rēth	
Shim'rom	Sī'bā	Sōph'o-nī'as	
Shim'ron	Sīb/be-eāi	Sō'rek	
Shim'ron-ites	Sīb/be-ehāi	So-sīp'a-ter	
Shim'ron-mē'ron	Sī'o'bo-lēth	Sōs'the-nēs	
Shim'shāi	Sīb'mah	Sōs'tra-tūs	
Shi'nāb	Sīb'ra-īm	Sō'ta-i	
Shi'nar	Sī'ehem	Spāln	
Shi'on	Sī'ey-on (sīsh'ī-on)	Spār'tā	
Shi'phi	Sīd'dim	Stā'ehys	
Shiph'mite	Sī'de	Stēph'a-nās	
Shiph'rah	Sī'don	Stēphen (stē'vn)	
Shiph'tau	Sī-dō'ni-ang	Stō'tes	
Shi'shā	Sī-gō'o-nōth	Sū'ah	
Shi'shāk	Sī'hon	Sū'bā	
Shit'ra-i	Sīphōr	Sū'ba-i	
Shit'tim	Sī'las	Sū'e'eth	
Shi'zā	Sī'lā	Sū'e'eth-bē'noth	
Shō'ā	Sī'lō-ah, <i>or</i>	Sū'ehath-ites	
Shō'ah	Sī'l'o-ah	Sūd	
Shō'bāb	Sī-lō'am, <i>or</i>		

T.

Tā'a-nāeh
Tā'a-nath-shi'loh
Tā'u'a-ōth
Tāb'ba-ōth
Tāb'bath
Tā'be-al
Tā-be-el
Ta-bēl/li-ūs
Tāb'e-rah
Tāb'i-thā
Tā'bōr
Tāb'ri-mōn
Tāeh'mo-nite
Tād'mōr
Tā'hān
Tā'han-ites
Ta-hāp'a-nēs
Tā'hāth
Tāh'pan-hēs
Tāh'pe-nēs
Tāh're-ā
Tāh'tim-hōd'shi
Tā'i-thā-eū'mi
Tā'imāi
Tā'imōn
Tāi'sas
Tā'mah
Tā'mar
Tām'nuz
Tā'nāeh
Tān'hu-mēth
Tā'nis
Tā'phath

Tăph/nêg
Tă'phon
Tăp'pu-ah
Tă'rah
Tă'r-a-lah
Tă'rc-ă
Tă'r'pel-ites
Tă'r'shis
Tă'r'shish
Tă'r'sus
Tă'r'tăk
Tă'r'tan
Tă'r'na-i
Tă'bah
Tăb'a-lī'ah
Tă'beth
Te-hăph'ne-hêg
Te-hū'nah
Tă'kel
Te-kô'ă
Te-kô'ah
Te-kô'tte
Tăi'-'ă/bib
Tă'lah
Tăi'a-īm
Te-lă's-sar
Tă'lem
Tăi'-'la-rê'shă
Tăi'-'hă'r'să
Tăi'-'mă'lă
Tăi'-'mă'lah
Tă'mă
Tă'man
Tă'man-ite
Tă'm'e-ni
Tă'rah
Tă'r'a-phīm
Tă'resh
Tă'r'ti-us (-shī-us)
Tă'r-tū'lus
Tă'tă
Thad-dă'us
Thad-dê'us, or
Thăd'de-ūs
Thă'hăsh
Thă'mah
Thă'mar
Thăm'na-thă
Thă'ră
Thă'r'ă
Thă'r'shish
Thă'r'sus
Thă's'si
Thă'bez
The-eô'e
The-lă'sar
The-lê'r'sas
The'man

The-ô'e'a-nūs
The-ô'd'o-tūs
The-ô-ph'i-lūs
Thê'r'as
Thê'r'me-lêth
Thês'sa-lô'ni-ang
Thês'sa-lo-ni'eă
Thêw'das
Thīm'na-thah
Thīs'be
Thōm'as (tōm'as)
Thōm'o-i
Thră'ci-ă (-shī'ă)
Thra-sê'as
Thūm'mim
Thy'a-ti'ră
Tī-bê'ri-as
Tī-bê'ri-ūs
Tīb'hath
Tīb'ni
Tī'dal
Tīg'lath-pī-lê'ger
Tīg'ris
Tīk'vah
Tīk'vath
Tīl'gath-pīl-hê'ger
Tī'lon
Tī-mă'us
Tī-mê'us
Tīm'nă
Tīm'nah
Tīm'nath
Tīm'na-thah
Tīm'nath-hê'rêg
Tīm'nath-sê'ran
Tīm'nite
Tī'mon
Tī'mô'the-ūs
Tīm'o-thy
Tīph'sah
Tī'ră
Tī'rath-ites
Tī'rha-kah
Tī'rha-nah
Tī'r'i-ă
Tī'r'sha-thă
Tī'r'zah
Tīsh'bite
Tī'tang
Tī'tus
Tī'zite
Tō'ah
Tōb
Tōb'-'ăd'o-ni'jah
To-bī'ah
To-bī'as
Tō'bīe
Tō'bi-cl

To'bī'jah
Tō'bit
Tō'ehen
To-găr'mah
Tō'lu
Tō'i
Tō'lă
Tō'lăd
Tō'la-ites
Tol'ba-nêg
Tō'phel
Tō'phet
Tō'pheth
Tō'u
Tră'h'o-ni'tis
Trīp'o-lis
Trô'as
Tro-gy'li-ūm
Trōph'i-mūs
Tri'phē'nă
Tri'y'phon
Tri'y'phô'să
Tū'bal
Tū'bal-eain
Tū'bi-e'ni
Tych'i-eūs
Tyr'ran-nus
Tyre
Tyr'i-ang
Tyr'us

U.

Ū'cal
Ū'el
Ū'la-i
Ū'lam
Ū'lă
Ū'mah
Ū'nī
Ū-phă'r'sin
Ū'phăz
Ūr
Ūr'bane (*an old
spelling of Ūr'ban*)
Ū'ri
U-rī'ah
U-rī'as
Ū'ri-cl
U-rī'jah
Ū'rīm
Ū'rá
Ū'rha-i
Ū'thī
Ūz
Ū'za-i
Ū'zal

Ūz/ză
Ūz'zah
Ūz'zen-shê'rah
Ūz'zi
Uz-zī'el, or
Ūz'zi-el
Uz-zī'el-ites

V.

Va-jêz'a-thă
Va-nī'ah
Văsh'nī
Văsh'ti
Vôph'si

X.

Xăn'thi-eūs (zăn-)

Z.

Ză'a-nă'im
Ză'a-năn
Ză'a-năn'nim
Ză'a'văn
Ză'băd
Ză'b'a-dă'ang
Ză'b'a-dă'ias (-yas)
Ză'b'a-dê'ang
Ză'b'ăi
Ză'b'bud
Ză'b'dê'us
Ză'b'di
Ză'b'di-el
Ză'b'dud
Ză'b'u-lon
Ză'e'ea-i
Zăe-ehă'us
Zăe-ehê'us
Zăe'ehur
Zăe'eur
Zăeh'a-rī'ah
Zăeh'a-rī'as
Zăeh'a-ry
Ză'eher
Ză'dok
Ză'hăm
Ză'ir
Ză'laph
Zăl'mon
Zăl-mô'nah
Zăl-mūn'nă
Zăm'bis
Zăm'iri

Zā'noth	Zēb'u-lon-ites	Zē'reth	Zīph'img
Zān-zūn'mimg	Zēb'u-lūn	Zē'ri	Zīph'i-on
Zā-nō'ah	Zēb'u-lun-ite	Zē'rōr	Zīph'ites
Zāph'nath-pā'a-	Zēel'a-rī'ah	Ze-ry'ah	Zīphron
nē'ah	Zē'dād	Ze-rūb'ba-bēl	Zīp'por
Zā'phon	Zēd'e-ehī'as	Zēr'u-ī'ah	Zīp-pō'rah
Zā'rā	Zēd'e-kī'ah	Zē'tham	Zīth'ri
Zār'a-çēs	Zeeb	Zē'than	Zīz
Zār'rah	Zē'lah	Zē'thar	Zī'zā
Zār'a-ī'as	Zē'lek	Zī'ā	Zī'zah
Zā're-ah	Ze lō-phe-hād	Zī'bā	Zō'an
Zā're-ath-ites	Ze-lō'lēg	Zīb'e-on	Zō'ar
Zā'ređ	Zēl'zah	Zīb'i-ā	Zō'bā
Zā're-phāth	Zēm'a-rā'im	Zīb'i-ah	Zō'bah
Zār'e-lān	Zēm'a-rīte	Zīeh'ri	Zo-bē'bah
Zār'eth-shā'har	Ze-mī'ra	Zīd'dim	Zō'har
Zār'ites	Zē'nan	Zīd-kī'jah	Zō'he-lōth
Zār'ta-nah	Zē'nas	Zī'don	Zō'heth
Zār'than	Zēph'a-nī'ah	Zī'dō'ni-ang	Zō'phah
Zāth'o-ē	Zē'phath	Zīf	Zō'phāi
Zāt'thu	Zēph'a-thah	Zī'hā	Zō'phar
Za-thū'i	Zē'phī	Zīk'lāg	Zō'phim
Zāt'tu	Zē'pho	Zī'lāh	Zō'rah
Zā'van	Zē'phon	Zī'pah	Zō'rath-ites
Zā'zā	Zēph'on-ites	Zī'thāi	Zō're-ah
Zēb'a-dī'ah	Zēr	Zīm'mah	Zō'rites
Zē'bah	Zē'rah	Zīm'rān	Zo-rōb'a-bēl
Ze-bā'im	Zēr'a-hī'ah	Zīm'ri	Zū'ar
Zēb'e-dee	Zēr'a-ī'ah	Zīn	Zūph
Ze-bī'nā	Zē'ređ	Zī'nā	Zūr
Ze-boi'im	Zēr'e-dā	Zī'on	Zū'ri-ēl
Ze-bō'im	Ze-rēd'a-thah	Zī'or	Zū'ri-shād'da-i
Ze-bū'dah	Zēr'e-rāth	Zīph	Zū'zimg
Zē'būl	Zē'resh	Zī'phah	

JEWISH TIME.

THE DAY.

The *Natural Day* was from Sun-rise to Sun-set.

The *Civil Day* was from Sun-set one evening to Sun-set the next

SUBDIVISIONS OF THE DAY

Third hour	9 a. m.	Ninth hour.....	3 p. m.
Sixth hour.....	12 midday.	Twelfth hour.....	6 p. m.

THE NIGHT.

The *early Israelites* divided the Night into *three* watches.

First watch (Sam. 2:19) was till midnight.

Second Watch (Judg. 7:19) was till 3 a. m.,

Third Watch (Ex. 14:24) was till 6 a. m.

In the *time of Christ*, the Jews used the Roman division of *four* watches. Mark 13:35.

First Watch, *evening*..... 6 to 9 p. m.

Second Watch, *midnight*..... 9 to 12 p. m.

Third Watch, *cock-crowing*..... 12 to 3 a. m.

Fourth Watch, *morning*..... 3 to 6 a. m.

THE MONTH.

The Months began with each new moon, and consisted alternately of 30 and 29 days.

THE YEAR.

The Jews had two years—the civil and the sacred. The former was used by those engaged in secular pursuits; the latter by the prophets.

The *civil year* commenced at the autumnal equinox.* It is the beginning of seed time in Palestine.

The beginning of the *sacred year* was determined by the spring equinox. The month whose full moon first followed the spring equinox was the first month (*Ābīb*, or *Nī'san*) of the sacred year. The sacred year was in memory of the delivery from Egypt, Ex. 12:2; 13:4.

The length of the Jewish year was determined by the number of moons in it—twelve ordinarily, but thirteen every third year.

**Ē*/qui-nox means *equal night*, that is when the night and day are of equal length.

THE JEWISH YEAR.

<i>Month of Sacred Year.</i>	<i>Name.</i>	<i>No. of Days.</i>	<i>English Months.</i>	<i>Products.</i>	<i>Jewish Festivals.</i>
1.....	A'bib, or Nī'san..... (Ex. 12:2; 13:4).	30...	March, April	{ Barley ripe. { Figs in Blossom	{ Pass'ō-ver. { Unleavened { Bread.
2....	Zif, or Y'yar..... (I Kings 6:1).	29...	April, May.....	Barley harvest...	
3.....	Sī'van. (Esth. 8:9)	30...	May, June.....	Wheat harvest...	Pān'te-eōst.
4.....	Thām'muz.....	29...	June, July.....	Early vintage....	
5.....	Ab, (Ezra 7:9).....	30...	July, Aug.....	Ripe figs.....	
6.....	Ē'ul. (Neh. 6:15).....	29...	Aug., Sept.....	General vintage..	{ Feast of Trūmp'- { ets. of A-lōne'- { ment. { Tab'er-na-eles.
7.....	{ Ēth'a-nīm, or { Tī'srī. (I Kings 8:2)	30...	Sept., Oct.....	{ Plowing and { Sowing.	
8.....	Bāḏ. (I Kings 6:38).....	29...	Oct., Nov.....	Latter grapes....	Deḏ'i-ec'tion
9.....	Chīs'icū (Zech. 7:1)	30...	Nov., Dec.....	Snow.....	
10.....	Tē'beth. (Esth. 2:16)	29...	Dec., Jan.....	Grass after rain..	
11.....	Sē'bat. (Zech. 1:7).....	30...	Jan., Feb.....	Winter fig.....	
12.....	Ā'dar. (Ezra 6:15).....	29...	Feb., March.	Almond blossoms	Pū'rīm.
13.....	Ve-Ā'dar, Second Ā'dar, was added every third year.				

Weights and Measures.

WEIGHTS.

	lbs.	Eng. Troy.		
		oz.	dwt.	grs.
A gē'rah.....	—	—	—	12
10 gē'rahs = 1 bē'kah.....	—	—	5	0
2 bē'kahs = 1 shēk'el.....	—	—	10	0
60 shēk'els = 1 mā'neh.....	2	6	0	0
50 mā'nehs = 1 tāl'ent.....	125	0	0	0

LONG MEASURE.

	Eng. ft.	in.
1 dīg'it, or finger.....	—	0.912
4 dīg'its = 1 pālm.....	—	3.648
3 pālms = 1 spān.....	—	10.944
2 spāns = 1 eū'bit.....	1	9.888
4 eū'bits = 1 fāth'om.....	7	3.552
1.5 fāth'oms = 1 reed.....	19	11.328
13.3 reeds = 1 line.....	145	11.04

LAND MEASURE.

	Eng. miles.	paces.	ft.
1 eū'bit.....	—	—	1.824
400 eū'bits = 1 fur'long.....	—	145	4.6
5 fur'longs = 1 Sabbath day's journey.....	—	727	3.0
10 fur'longs = 1 mile.....	1	339	1.0
24 miles = 1 day's journey.....	33	76	4.0

LIQUID MEASURE.

	gals.	pts.
1 caph.....	—	0.625
1.3 caph = 1 log.....	—	0.833
4 logs = 1 cab.....	—	3.333
3 cabs = 1 hin.....	1	2.
2 hins = 1 sē'ah.....	2	4.
7 sē'ahs = 1 bath, or e'phāh.....	7	4.5
10 e'phāhs = 1 hōmer.....	75	5.25

DRY MEASURE.

	peck.	pts.
A ga'chel.....	—	0.1410
20 ga'chels = 1 cab	—	2.8333
1.8 cab = 1 ð'mer.....	—	5.1
3.3 ð'mers = 1 sē'ah.....	1	1
3 sē'ahs = 1 ē'phāh.....	3	3
5 ē'phās = 1 le'tech.....	16	0
2 le'teches = 1 hō'mer.....	32	0

JEWISH MONEY

	dolls.	cents.
A gē'rah.....	0	2.73
10 gē'rahs = 1 bē'kah.....	0	27.37
2 bē'kahs = 1 shēk'el.....	0	54.74
50 shēk'els = 1 mā'neh.....	27	37.50
60 mā'nehs = 1 tā'ent	1,642	50
A shēk'el of gold.....	8	76
A tā'ent of gold.....	26,280	0

ROMAN MONEY.

A "mite," a brass coin = about $\frac{1}{8}$ of a cent. A "farthing," meaning a *quadrans*, $\frac{1}{4}$ of an *as*, in Matt. 5:26 and Mark 12:42, = about $\frac{1}{4}$ of a cent. A "farthing," probably meaning an *as*, in Matt. 10:29 and Luke 12:6, = about one cent. A "penny," *de-nā'ri-ūs*, = 13 to 17 cents.



THE BIBLE STUDENTS' CYCLOPÆDIA

GENERAL INDEX

FOR

HANDY REFERENCE.

NOTE:—With this Index, one can turn quickly and intelligently to any important person, place or event mentioned in this book.

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